

BE COURTEOUS

BE BLESSED

BY

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MUJADDEDI**

TRANSLATED BY

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FOREWORD

With advent of modernization and technological advancements, man has turned into a machine. He is completely entangled in the abundance of chores and socio-economic complexities. In spite of a life full of worldly comforts, modern man complains of lack of resources and mental dissatisfaction. On one hand, materialistic advancements have made man self centered; on the other, modernization has weakened his religious belief. Even those who verbally profess, "Religion and Worldly Life are Equal" are practically living a materialistic life. If a custom is broken, they get infuriated, but if a Sunnah is disregarded, they remain unaffected. Muslim youth is immensely influenced by European culture; adopting the western culture is considered a sign of broadmindedness. Infidelity and apostasy have started casting abhorring influence over Muslim culture, while modern education has added fuel to the fire. In the words of Akbar Ala Badi: -

خوش تو ہیں ہم بھی جوانوں کی ترقی سے

لب خنداں سے نکل جاتی ہے فریاد بھی ساتھ

ہم سمجھتے تھے کہ لائے گی فراغت تعلیم

کیا پتا تھا کہ چلا آئے گا الحاد بھی ساتھ

We are also happy over the advancement of our youth. However, from the laughing lips slip out a complaint as well. We thought modern education will bring ease and effluence. Alas! We knew not that apostasy will come along.

Nowadays, Muslim children start learning words of English language while still in the lap of their mothers, while in the past they used to learn Qalma-e-Tayyaba (the prescribed words of Islam) and the Holy Quran.

A child will surely become disobedient if he has received such upbringing.

طفل سے بو آئے کیا ماں باپ کے اطوار کی
دودھ ڈبوں کا ہے اور تعلیم ہے سرکار کی

How can a child smell as the parents

Milk is tinned and education European

Some women are of the opinion that the child will change as he grows. Thus on observing bad habits, they limply admonish the children and do not allow the fathers to reprimand. However, it is an established fact that bad habits acquired during childhood do not leave a person in his youth and adulthood. A person remains the same throughout his life as he is molded as a child. Further, the education of modern colleges and universities negatively moulds the personality of youth, and they instead of following the

FOREWORD

dictates of religion, culture and virtuous them, they consider their mothers old-fashioned and hate their fathers: -

ہم ایسی سب کتابیں قابلِ ضبطی سمجھتے ہیں
جن کو پڑھ کر بچے باپ کو خطی سمجھتے ہیں

*We consider confiscation of all such books legal
After reading which, the children consider their
fathers mad*

Most of the students after graduating from the universities, develop the habit of evaluating the dictates of religion on the basis of intellect. If they get a chance to go abroad for higher education it further results in

ظُلُمَتْ بَعْضُهَا فَوْقَ بَعْضٍ

(darkness over darkness).

Such individuals as well as couples develop the habit of questioning and reforming the religion according to their convenience and will.

خدا کے فضل سے بیوی میاں دونوں مہذب ہیں
انہیں غصہ نہیں آتا انہیں غیرت نہیں آتی

*By the Grace of God both husband and wife are
cultured. They don't get angry, they are shameless*

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By the Grace of God both husband and wife are cultured. They don't get angry, they are shameless

Those who are religious and virtuous always remain worried about the fine upbringing of their children. However, the virtuous families trying to do so aren't getting worthwhile results. Even such people need intellectual guidance. I developed an eagerness to author a book which so comprehensively dilates on the courtesies, manners and best conduct of human beings, that after reading it, one should not feel the necessity to consult any other book on the subject. It may be included in the curriculum of various educational institutions.

Dearly loved Mr. Muhammad Haneef of Bagh has a major contribution to this book. It is due to his untiring efforts that this book could be compiled. The initial composing of this book was completed by the virtuous daughter of Hazrat Professor Muhammad Saleem of Engineering University of Lahore. Mr. Muhammad Yasin completed the final composing of this book with extreme devotion. I pray for all those who helped me in compilation of this book. May Allah bless all of them with HIS true love, and grant them solution from the love of this materialistic world. Ameen.

کوئی جی بھرنے کی صورت ہی نہیں میرے لئے
کیسے دنیا بھر کے ہو جائیں حسین میرے لئے
اب تو ذوقِ حسن اپنا یوں کہے ہو کر بلند
حسن اوروں کے لئے حسنِ آفریں میرے لئے

There is no source of satisfaction for me How can the most beautiful of the world be of satisfaction for me? My taste for beauty pronounces aloud Beauty for others, the CREATOR of beauty for me

ربنا تقبل مہماتک انت السميع العليم و تب علينا انک انت التواب
الرحيم . و صلی اللہ تعالیٰ علی خیر خلقہ سیدنا محمد و آلہ اصحابہ
اجمعین برحمتک یا ارحم الراحمین

Zulfiqar Ahmed Naqshbandi

Mujadeddi

22 Oct 1998 (Thursday)

CHAPTER 1

IMPORTANCE OF COURTEOUS BEHAVIOUR

The noble principles of conduct of everyday human interactions like living together, interpersonal relationships and associations and dealings are known as Ada'ab (courteous behaviour). One is considered a cultured and courteous person if he strictly adopts courteous behaviour. If everyone in the society follows courteous behaviour in daily life, they will be a source of comfort and ease for others and will not be a means of nuisance and discomfort to anyone. It is an established fact that non-muslims have acquired religion from one source and manners of life from another source. For example, the Christians acquired the religion from The New Testament and the manners of social life from Rome and Greece. Islam, on the other hand, is a perfect and complete Deen (religion & way of life), and it has declared the Seerat-e-Nabwi ﷺ - Way of life of the Holy Prophet ﷺ - as the origin and source of faith, worship, conduct and manners. This is the reason that Islam transformed most barbarian races into most cultured and courteous people in a short span time by offering the Holy Quran and the Ahadith of the Holy Prophet ﷺ to them.

In the present era, most Muslims have accepted the Kuffar (infidels) and Mushrikeen (polytheists) as their leaders and guide in matters of eating/drinking, meeting/dealing with

خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

Created life and death so as to examine who amongst you is more elegant in deeds/manners

Hence, the point to be deemed is that Allah ﷻ loves the elegance of deeds and manners more than the enormity of them. Thus, a Momin must always keep in view the elegance of manners in all his actions. The Holy Prophet ﷺ said, "الدين كله ادب" (*religion is entirely courteous behaviour*).

It is a recognised fact that who-so-ever achieves the elegance of manners in his actions is the blessed one, and who remains deprived of it, is unfortunate and disgraced. The sayings "Be Courteous – Be Blessed, Be Discourteous– Be Disgraced" seems appropriate in this regard. The Ulema (learned religious men) of the Ummat (followers of Islam) have dilated on the subject of "Importance of Courteous Behaviour" in such beautiful words, that many of their words have attained the status of a proverb, for example:-

الادب جنة للناس - *Courteous Behaviour is a shield for people*
لا ميراث كالادب - *There is no heritage like courteous behaviour*

Courteous Behaviour in the Eyes of the Learned People

A few quotes of the learned people of Islamic Ummah are reproduced below:-

- Hazrat Umerؓ said,
"First learn courteous behaviour then gain knowledge."

people and in other matters of everyday life. Whatever manners/habits they observe in these God-oblivion people they immediately adopt them and start practicing them with pride. It is strange that such so called Muslims have forgotten the Holy Prophet Muhammad ﷺ but like and adopt the way of life of the infidels and Christians. To feel indignity following the Holy Prophet ﷺ is inferiority complex and stupidity. As Muslims we should be ready to even lay down our life's for the Sunnah - sayings and practices of the Holy Prophet ﷺ. Merely for gaining esteem in the eyes of the people of this world, one should not forget the nobility and magnificence of the life hereafter. The disgrace and humiliation of the life hereafter is massive and very vile.

Some people do confess the importance of courteous behaviour, but do not regard it as an important aspect of life. This is near ignorance. The Holy Prophet ﷺ said "ادبنى ربى فاحسن تاديبى" (*My Rabb taught me manners – and best manners indeed*). Thus, every Momin (believer) should add elegance to his deeds by adopting courteous behaviour in every aspect of his life. Remember, that an deed that is devoid of courteous behaviour is actually devoid of elegance and is thus displeasing with Almighty Allah. It is mentioned in Hadees-e-Qudsi, "الله جميل ويحب الجمال" (*Allah Ta'ala is Beautiful and likes beauty*). In the Holy Quran, the wisdom for creation of life and death has been explained in these words:

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- Hazrat Ali عليه السلام said,
"Everything carries a price – a human's price is his knowledge and courteous behavior."
- Hazrat Abdullah Bin Mubarak عليه السلام said,
"If I come to know of a person who possesses the knowledge of the ancient and the modern times, but is deprived of courteous behaviour – I do not feel sorry if I miss a meeting with him. And when I come to know of a person who is said to possess courteous behaviour – I feel sorry if I fail to meet him."
- Hazrat Mukhlid Bin Hussain عليه السلام said,
"We are more in need of elegant/courteous behaviour than abundance of Ahadith."
- Faqih Abu Al Laise Samarkandi عليه السلام said,
عليه السلام *"Islam has five citadels; first is faith, second is sincerity, third is observance of Fraiz (obligatory demands of the religion), fourth is to completely follow the Sunnah and fifth is practicing courteous behaviour. The satan remains despaired till one carefully practices courteous behaviour. When one starts neglecting practice of courteous behaviour, the satan revitalizes his efforts to now prevent him from practicing the Sunnah. The sequel goes on till the satan prevents one from observing even obligatory requirements of the religion, which is followed by abandoning sincerity and finally even faith."*

- Hazrat Abu Abdullah Balkhi عليه السلام stated,
"To acquire courteous behaviour is more important than acquiring knowledge."
- Hazrat Abdul Qadir Jilani عليه السلام stated,
"A disrespectful person angers and displeases both the CREATOR and the created."
- Hazrat Ali Hajveri عليه السلام writes in his famous book Kashf-ul-Mahjub,
"One who forsakes courteous behaviour is far away from the morals of Holy Prophet ﷺ."

Hazrat Royam عليه السلام said to Abu Abdullah Bin Khafeet
"Oh son, make your deeds - salt and your courteous behaviour - flour, that is, enhance your courteous behaviour so much that the ratio between deeds and courteous behaviour reaches the one between salt and flour."

Courteous Behaviour in the Eyes of Poets

There is a large treasure of couplets, in different languages, highlighting the importance of courteous behaviour. Below are listed one couplet each in Arabic, Persian and Urdu just as a token representation:-

ادبوا نفس ايها الاصحاب
 طرق العشق كلها آداب

*Oh friends, teach yourself courteous behaviour
 All types of love and devotion are only courtesies*

- Hazrat Ali عليه السلام said,
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*Oh friends, teach yourself courteous behaviour
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از خدا خواہیم توفیق ادب
بے ادب محروم ماند از لطف رب

*We beg from Almighty Allah courteous behaviour
Almighty Allah never bestows his blessings on the
ill-mannered*

خوش اے دل بھری محفل میں چلانا اچھا نہیں
ادب پہلا قرینہ ہے محبت کے قرینوں میں

*Be quiet oh heart, its not good to shout in an
assembly. Courtesy is the first step, in the analogy
of love*

CHAPTER 2

REVERENCE OF ALMIGHTY ALLAH

All praise is for Almighty Allah ﷻ who is the
HERISHER of the entire universe. HE truly deserves all
raise and worship; every verbal and practical respect only
benefits HIM. There are two basic reasons for this fact:-

1. Almighty is singular and unique in HIS SELF and
attributes. HE has no collaborator or partner. History of
mankind is an evidence that no equal of Almighty Allah
has been found in this universe in the following contexts:
 - In the extent to which Almighty Allah has been
sought, loved and remembered.
 - The extent to which people have sacrificed their lives
and wealth for HIM.
 - The extent to which HE has been approached in
solitude and privacy.
 - The extent to which HE has been exclaimed for
redress and help.

Thus, the zenith of all greatness and eminence and
the ultimate limit of love and longing is solely for
Almighty Allah. Humans must show great respect for
HIM in their verbal conversations and their
deeds/actions.

It is a natural tendency that one carries extreme respect and regard for one's benefactor and protector. If we reflect thoughtfully, we will find that we are totally submerged under the benevolence of Almighty Allah which is evident from the following: -

- If Almighty Allah does not bestow honour – one will be disgraced and insulted.
- If HE does not grant health – one will be ill and miserable.
- If HE does not bless intellect – one will be insane.
- If HE does not grant power of hearing – one will be deaf.
- If HE does not grant the power to speak – one will be dumb.
- And if HE does not grant sight – one will be blind.

Thus, only Almighty Allah is the real Benefactor and therefore one should bow his head in humility before HIM and should scatter all sacrifices at HIS doorstep. The holy persons who were blessed with acquaintance with Almighty Allah, every aspect of their life was fragrant with extremely courteous behaviour. A few examples in this regard are appended in the succeeding paras.

EXAMPLES FROM THE HOLY QURAN

Example of Hazrat Nooh

Hazrat Nooh عليه السلام strived for 950 years to guide his people onto the right path, but the "People of Nooh" remained adamant on their path of ruin and vice, and ill-mannerism and wretchedness. It is therefore that Almighty Allah ﷻ said:

إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ

[Undoubtedly they were a blind race]

Once, after getting disheartened due to the obstinacy and displeasure of his people, Hazrat Nooh عليه السلام prayed:

لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا

[Oh Almighty Allah, do not keep any house of the infidels safe on the earth]

Almighty Allah ﷻ accepted the prayer of HIS dear Prophet ﷺ, and sent a revelation to Him, "Prepare a boat as soon a storm will come. You and your family will be saved while the name and signs of the infidels will be obliterated."

Hazrat Nooh عليه السلام constructed a boat and asked the righteous to climb on-board. One of his sons was unfaithful and refused to come on-board. Hazrat Nooh عليه السلام repeatedly tried to make him understand the reality, but he was adamant and ultimately drowned in the storm. Hazrat Nooh عليه السلام was overpowered by parental love and he prayed:

رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ

[Oh my CHERISHER, my son is from my family. Undoubtedly YOUR promise is real, and YOU are the SUPREME JUDGE]

Each word of his prayer is a testimony of great respect and regard for Almighty Allah. Notice that Hazrat Nooh عليه السلام did not say, "Oh Allah, my son was drowned, thus YOUR promise is not fulfilled."

However, Almighty Allah said at that moment,

يَنْبُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ

[Oh Nooh! He is not from amongst your family. His deeds/actions were undignified. Do not talk to ME about the one whose nature you do not know. I advise you not to be amongst the ignorant.]

Hazrat Nooh عليه السلام trembled with fear on this caution from Almighty Allah, and said,

رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ

[Oh Almighty Allah, I seek your protection from questioning an issue, the reality of which I do not know. If YOU do not forgive me, and do not have mercy on me, I will be amongst the losers.]

Allama Shabbir Ahmed Usmani رحمته الله while explaining this verse, writes, "Hazrat Nooh عليه السلام trembled and sought forgiveness. He عليه السلام didn't say that in future He عليه السلام will not do so again – because in saying so an element of contention is evident. A human being has neither ability nor power to accomplish anything by himself. Thus man should always seek protection of Almighty Allah ﷻ from going astray again, and should maintain firm resolve in his heart of not repeating the mistake again. The words of Tauba (penitence) of Hazrat Adam عليه السلام and Hazrat Yunus عليه السلام which are given in the Holy Quran also reflect similar respect and regard for Almighty Allah ﷻ."

The Example of Hazrat Ibrahim عليه السلام

When Hazrat Ibrahim عليه السلام cautioned the idol worshipping people, about the unity of Almighty Allah ﷻ, He introduced Almighty Allah to His people in these words:

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

["The Rabb (Lord) who created me – HE is the ONE WHO guides me. HE provides me for eating and drinking, and when I get sick HE cures me".]

All praise be to Allah ﷻ! Notice the extreme courtesy in the words above, that is, Hazrat Ibrahim عليه السلام has attributed all qualities like to create, to guides, to provide, and to cure to

Almighty Allah. But ascribes 'to get sick' to Himself ﷺ. Although sickness also comes from Almighty Allah, but since apparently sickness is considered a fault, thus to attribute it towards Almighty Allah was contrary to the principle of courtesy and respectfulness. Hazrat Ibrahim ﷺ therefore did not say, "ONE WHO bestows sickness on me cures me," but said, "When I get sick HE cures me." Undoubtedly, this is the supreme example of respect and reverence for Almighty Allah ﷻ.

The Example of Hazrat Ayub ﷺ

In the beginning Almighty Allah had blessed Hazrat Ayub ﷺ with great prosperity. He ﷺ was bestowed with plenty of wealth, which included three thousand camels, three thousand horses, one thousand goats, five hundred servants, and very large fruit gardens. In addition He ﷺ was blessed with righteous and dutiful children and a beautiful and caring wife. However, due to will of Almighty Allah Hazrat Ayub ﷺ was put under trial and soon all his gardens dried-up, the animals died, the children died in an accident, and He ﷺ himself fell sick – initially boils appeared on His body which later turned into wounds. However, even in this miserable state Hazrat Ayub ﷺ persisted as a specimen of patience and gratefulness. On one occasion He ﷺ prayed in these words: -

رَبِّ اِنِّى مَسْنِي الضُّرِّ وَاَنْتَ اَرْحَمُ الرَّاحِمِيْنَ

[“Oh Almighty Allah, I am in distress and YOU are extremely merciful”.]

There is a strange style of submission and supplication in this prayer. Had He ﷺ used the words,

اللهم عافنى واشفنى .

(Oh Almighty Allah, grant me recovery (from sickness) and well being),

Even these were alright. But the adoration and reverence for Almighty Allah demanded respect and regard. Thus, Hazrat Ayub ﷺ offered such a beautiful combination of patience and respect that Almighty Allah said:-

اِنَّا وَجَدْنٰهُ صَابِرًا نِّعَمَ الْعَبْدُ اِنَّهٗ اَوْابٌ

[“We found him patient. He was an admirable person. He had submitted himself to ME.”]

Almighty Allah used three words, that is, “صابرا” (patient), “نعمة العبد” (thankful person) and “اواب” (inclined towards Almighty Allah) to admire Hazrat Ayub ﷺ. Untill the Day of Qiyamah, every believer, by reading the words given above while reciting the Holy Quran, will remember the blessings bestowed by Almighty Allah ﷻ for respect and courtesy shown to HIM.

The Example of Hazrat Moosa ﷺ

In “Tareekh-ul-Rasul Wal Maluk” it is written that when Hazrat Moosa ﷺ reached Madyan after continuous travel of seven days and seven nights, He ﷺ was extremely tired and hungry and prayed in these words:-

Almighty Allah. But ascribes 'to get sick' to Himself ﷺ. Although sickness also comes from Almighty Allah, but since apparently sickness is considered a fault, thus to attribute it towards Almighty Allah was contrary to the principle of courtesy and respectfulness. Hazrat Ibrahim ﷺ therefore did not say, "ONE WHO bestows sickness on me cures me," but said, "When I get sick HE cures me." Undoubtedly, this is the supreme example of respect and reverence for Almighty Allah ﷻ.

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رَبِّ اِنِّى مَسْنِي الضُّرِّ وَاَنْتَ اَرْحَمُ الرَّاحِمِيْنَ

[“Oh Almighty Allah, I am in distress and YOU are extremely merciful”.]

There is a strange style of submission and supplication in this prayer. Had He ﷺ used the words,

“اللهم عافنى واشفنى”

(Oh Almighty Allah, grant me recovery (from sickness) and well being),

Even these were alright. But the adoration and reverence for Almighty Allah demanded respect and regard. Thus, Hazrat Ayub ﷺ offered such a beautiful combination of patience and respect that Almighty Allah said:-

اِنَّا وَجَدْنَاهُ صَابِرًا نِّعَمَ الْعَبْدُ اِنَّهُ اَوَّابٌ

[“We found him patient. He was an admirable person. He had submitted himself to ME.”]

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رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

"Oh Almighty Allah, whatever good you descend, I am in want of it."

Even if Hazrat Moosa (عليه السلام) had prayed, "الهم اطعمني" (O Allah, give me food), it was permissible, but He (عليه السلام) prayed in the words which reflect great respect and reverence for Almighty Allah (جل جلاله).

The Example of Hazrat Khizar (عليه السلام)

In 'Surah Kahaf' is described in detail, the travel of Hazrat Moosa (عليه السلام) in the company of Hazrat Khizar (عليه السلام). During the journey Hazrat Khizar (عليه السلام) drove a whole in a boat. On inquiry He (عليه السلام) said "فأردت أن أعيبها" (I thought I must create a defect in it).

At another place, he (عليه السلام) reconstructed a dilapidated wall of the house of two orphans. On inquiry he (عليه السلام) said:-

فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا

[Your Lord (Almighty Allah) desired that these two should dig out their wealth after growing-up.]

Although Hazrat Khizar (عليه السلام) had performed both tasks as per the will of Almighty Allah, yet due to immense respect and regard for Almighty Allah, he attributed the task which contained an element of wrongdoing (to drive a hole in the boat) to himself by saying "ان أعيبها" (I made it defective).

And ascribed the task which depicted goodwill (reconstruction of the wall) to Almighty Allah by saying, "فاراد ربك" (with the intention of Almighty Allah).

The Example of Hazrat Younis (عليه السلام)

When Hazrat Younis (عليه السلام) was put under test and trial by Almighty Allah (جل جلاله), and was swallowed by and trapped in the stomach of a fish, he exclaimed to Almighty Allah with immense patience and gratefulness in these words,

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

[Oh Almighty Allah, there is no God but YOU. YOU are flawless. Undoubtedly, I am the wrongdoer.]

(Al Anbiya, Verse-87)

The verses of the Holy Quran are testimony to the fact that if Hazrat Younis (عليه السلام) had not prayed before Almighty Allah with such respect and regard, he would have stayed trapped in the stomach of the fish till the Day of Qiyamah. Almighty Allah states in the Holy Quran:-

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ لَلِئْتُ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ

[Had he not described the purity of Almighty Allah, he would have stayed in the stomach of the fish till the Day of Qiyamah.]

(Al Safa'at, Verse-143)

From the above we can also conclude that whatever exclamation will be made before Almighty Allah with extreme respect and regard, it will be duly granted. Even

today most Ahle Allah (people of Allah) advise those in distress, "Wird" (continuous repetition by tongue) of the above Quranic verse. To achieve relief from distress, this verse is a sovereign remedy.

The Example of Hazrat E'sa عليه السلام

On the Day of Qiyamah, Almighty Allah ﷻ will ask the Christians that why they made Hazrat E'sa عليه السلام and his mother HIS associate? The Christians will speak a lie and will say, "They told us to do so." Then Almighty Allah ﷻ will ask Hazrat E'sa عليه السلام

أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ

[Did you ask the people to make you and your mother a partner/associate with ME?]

(Al Ma'idah, Verse - 116)

It is evident that when Almighty Allah asks "أَأَنْتَ قُلْتَ" (Did you say?), the usual answer should be "لم أقله" (I did not say). But such an answer will be against the respect and regard due to Almighty Allah ﷻ. Thus Hazrat E'sa عليه السلام will instead adopt a positive stance and reply in these words:-

إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ
مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

[Had I said such a thing, YOU would surely have known it. You know what is in my inner-self, though, I do not know what is in YOURS; truly,

YOU, only YOU, are the All-knower of all that is hidden (and unseen)".

(Al Ma'idah, Verse - 116)

When the falsehood of the Christians will be revealed, Hazrat E'sa عليه السلام will pray to Almighty Allah and seek forgiveness for his sinful people. In doing so he will not say, "لا تعذبهم" (Do not inflict punishment on them), as saying so is against the respect and regard due to Almighty Allah. Thus, he will put forth his request in these words:-

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

(If YOU punish them, they are YOUR slaves, and if YOU forgive them, verily YOU, only YOU, are the All-Mighty, the All-Wise).

(Al Ma'idah, Verse-118)

The Example of Hazrat Muhammad ﷺ

On the occasion of Mairaj (Ascension) when the Holy Prophet ﷺ reached the point of Tadlee (closest possible point), he was so respectful and regardful that Almighty Allah HIMSELF acknowledged his mannerism in these words:-

مَا زَاغَ الْبَصَرُ وَمَا طَغَى

"Neither his eyes led astray nor transgressed."

Allama Shabbir Ahmed Usmani while explaining this verse writes in his Tafseer:-

"That is, whatever the eye saw was seen with complete authority and patience. The sight (due to respect and regard)

neither peeped right or left, nor it astrayed beyond limits. It just focussed on that which was to be shown. In the courts of the Kings not to watch what is shown and to peep at what is not to be seen is considered disrespect and ill-mannerism. The Holy Prophet ﷺ was innocent of both."

Hazrat Sultan Mehmood Ghaznavi ر.ا.ع. was a Wali-e-Kamil (perfect Sheikh) and a King of the time. One of his beloved ministers Ayaz was present in the royal court. Suddenly Ayaz realised that in a hurry he had not buttoned his collar. Since this was against the decorum of the royal court, instinctively his hand rose to button the collar. At the same instant Sultan Mehmood Ghaznavi ر.ا.ع. looked at him and said, "Ayaz, such an action in the royal court?" Ayaz was dumbfounded. This is the description of the etiquettes of a court of a created King. It was the diktat of the decorum of the court of the Strongest and Supreme BEING, the Almighty Allah, that the Holy Prophet ﷺ appeared there with extreme respect and regard which was acknowledged by Almighty Allah in the words "ما زاع البصر وما طغى". What is talk of movement of other parts of the body, the sight just concentrated on seeing the BELOVED. The heart also concentrated towards HIM. All praise is for Almighty Allah.

Imam Qashairee (rehmat Allah elaihe) considering this verse "ما زاع البصر وما طغى" a brilliant example of respect and regard, starts the chapter on 'Virtuous Behaviour' in his book with this verse.

Examples from Salf Saleheen (pious ancestors)

Example 1

Hazrat Bashar Hafee ر.ا.ع., during his early days was employed in Police. Then, he used to live a life of neglect and carelessness. He was not hard working as well; usually stayed drunk. One day, when he was in his senses he went out for something important. Out in the street he saw a piece of paper with the name of Almighty Allah written on it. He stopped instantly and picked it up. As a token of respect he cleaned it and placed the paper on a raised place with a view that someone may not step on it. After accomplishing his job, when he reached back home, a Wali-e-Kamil (perfect Sheikh) came to his house to meet him and said, "I received an *Ilham* (spiritual revelation from Almighty Allah), to come to you and tell you that the way you have respected Almighty Allah's name, similarly Almighty Allah will bestow great fame and respect to your name in this world." These words made an enormous impact on Hazrat Bashar Hafee ر.ا.ع. He immediately repented so sincerely over his sinful life and sought penitence so earnestly from Almighty Allah for all his wrong-doings that ultimately he became one of the greatest Aulia (saint) of the spiritual world. Respect and regard shown for the word "**ALLAH**" changed his life.

Example 2

Hazrat Salem ر.ا.ع., the grandson of Hazrat Umer Farooq ر.ا.ع. once came to the Khana Ka'aba (House of Allah). In the

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Muta'af (uncovered part of Khana Ka'aba) he met Hasham Bin Abdul Malik, the King of the time. Hasham offered compliments and then said, "Hazrat! If you need anything please let me know, so that I am able to do something for you." Hazrat Salem عليه السلام said, "Hasham" I feel ashamed to ask anything from anyone other than Almighty Allah, who is standing in front of Bait Ullah (House of Allah i.e. Khana Ka'aba). Respect and regard of Almighty Allah demands that here in the Khana Kaaba one should only spread his hands before HIM." Hasham had no answer and therefore kept silent. Just by chance when Hazrat Salem عليه السلام stepped outside the Khana Kaaba, at the same instant Hasham also came out. On seeing Hazrat Salem عليه السلام he came closer and said, "Hazrat! Now let me know what can I do for you?" Hazrat Salem عليه السلام replied, "Hasham, what should I ask you for – world or religion?" Hasham knew that as far as religion is concerned Hazrat Salem عليه السلام was amongst the most renowned religious scholars of the time. Thus, he said "Hazrat, ask something worldly from me." Hazrat Salem عليه السلام instantly replied, "Hasham! I have never asked anything worldly even from Almighty Allah, who is the CREATOR and MASTER of this world. How can I ask something worldly from you?" On hearing this Hasham felt ashamed. It is a fact that those who are aware of the manners of exclamation before Almighty Allah, never seek anything from worldly people.

CHAPTER 3

REVERENCE OF THE HOLY PROPHET ﷺ

It is recorded in Hadith Qudsi:-

„ لولاك لما خلقت الافلاك „

[“Oh Beloved ﷺ, if You were not there, I would not have created this universe.”]

Thus, if the benefactor of humanity, Hazrat Muhammad Mustafa ﷺ had not come in this world, then these demons and humans, sun and the moon, the trees and stones, the oceans and the land, the fragrance of flowers, singing of the birds, greenery of the pastures, the eminence and lowness, prosperity and adversity, the softness of the earth, the heat of the sun, the movement of the rivers, the constellations of the sky, autumn and spring, the beasts of the jungle, the birds in the sky, that is, each and everything in the universe would be non-existent.

گر ارض و سما کی محفل میں لولاک و لما کا شور نہ ہو
یہ رنگ نہ ہو گلزاروں میں یہ نور نہ ہو سیاروں میں

The Holy Prophet ﷺ is an extremely honorable and praiseworthy personality:-

- Due to whom this universe was created.
- Due to the good fortune of whom humanity was blessed with wisdom.

- Who was garlanded with Lajwla'ak (Almighty Allah states, "If I had not intended to create thee (the Holy Prophet) I would not have created the world).

- Who was blessed with the crown of

وَرَفَعْنَا لَكَ ذِكْرَكَ

[I (Almighty Allah) exalted your (the Holy Prophet) name.]

- Due to the Barkat (good fortune) of the name of whom Syedna Adam's ﷺ penitence was accepted.
- Due to the Barkat of whom Hazrat Ibrahim ﷺ was awarded the medal of leadership of Muslim ummah.
- The Kalima (prescribed words of Islam) of whom was inscribed on the ring of Hazrat Suleman ﷺ. The splendor of whose grace was granted to Hazrat Yousaf ﷺ.
- A moment of nearness of whom, Hazrat Musa ﷺ attained in the shape of a conversation.
- A portion of dignity of whom, Hazrat Haroon ﷺ received in the shape of ministership.
- A line of whose Na'at (praise-poem for Holy Prophet ﷺ) became a melodious song for Hazrat Daud ﷺ.
- The odour of whose purity, became the luster of Hazrat Yahya's ﷺ chastity.

- A line of wisdom of whom, was blessed to Hazrat Luqman ﷺ.

A glitter of the eminence and greatness of whom, was blessed to Hazrat E'sa ﷺ.

- Whose august existence became the prayer of Khalil and glad tidings of messiah.
- Due to the Barkat of whose arrival, Lashkar-e-Abraha became

كَعَصْفٍ مَّأْكُولٍ

(dead and useless like a field of stubble).

- Due to the auspicious birth of whom, the fire in temples of Persia was extinguished.
- From the sacred tongue of whom, the words 'Allah-o-Akbar' (Allah is the Greatest) emanated in the cradle.
- Who attained the titles of 'truthful' and 'honest' even before the divine mission.
- On pointing the sacred finger of whom, the moon split into two.
- The testimony of whose Prophethood was even given by fossils.
- Who was blessed with the magnificence of Mairaj (ascension).
- In whose holy attendance dwelled Hazrat Abu Bakr ﷺ

With mere sprinkle of whose oceanic knowledge Ali Murtaza (radi Allah anhu) became Bab-ul-Ilm (gate of knowledge).

- Whose city was called 'Balad Ameen' (city of faithfals).
- The descended book of whom was called 'Kitab-e-Mubeen' (Book with a clear message).
- On whom Almighty Allah HIMSELF and the angels send 'Darud' (blessings).
- Whose Ummat (followers) have been called Khair-ul-Ummam (best race).
- For the respect and regard of this Noble Personality ﷺ, Almighty Allah has stated in the Holy Quran:

إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُقَرِّبُوهُ

"Verily WE have sent You O Muhammad ﷺ as a bearer of glad tidings, and as a Warner, in order that you (O mankind) may believe in Allah and HIS Messenger ﷺ, and that you assist and honour Him ﷺ.

(Al Fath, Verse - 9)

Examples from The Holy Quran

Example 1

There are many examples in the Holy Quran which accentuate honour and respect of the Holy Prophet ﷺ. The Holy Quran says:-

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

"O you who believe! Raise not your voices above the voice of the Prophet ﷺ, nor speak aloud to Him in talk, as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not."

(Al Hujraat, Verse - 2)

Allama Shabbir Ahmed Usmani رحمه الله writes in explanation of this verse:-

"That is, do not create noise in the assembly of the Holy Prophet ﷺ, as you informally do amongst yourself. This is against the honour and respect due to the Holy Prophet ﷺ. When you talk to the Holy Prophet ﷺ, do so in a soft tone, with veneration and respect, and in a cultured way. See, how a cultured son talks to his father, an outstanding student talks to his teacher, a devoted Mureed (disciple) talks to his Peer-o-Murshid (Sheikh) and a sepoy talks to an officer. The status of the Holy Prophet ﷺ is greater than all of them. While talking to the Holy Prophet ﷺ one should be very careful lest he is disrespectful and thus a cause of discomfort to the Holy Prophet ﷺ. After earning unhappiness of the Holy Prophet ﷺ, a Muslim has no place in this world. In such a situation all his deeds will go waste and all his efforts in vain."

It is written in "*Masnad Bzaz*" that after the revelation of the above verse, Hazrat Abu Bakr ؓ said, "Oh Holy Prophet ﷺ, I swear on God, in future I will talk to You ﷺ in whispers." It is stated in "*Dur-e-Mansoor*" that after the revelation of this verse, Hazrat Umer ؓ used to talk to the Holy Prophet ﷺ in a very low tone. It is recorded in 'Bokhari Sharif' (a renowned book of Hadith) that Hazrat Ans Bin Malik ؓ related that when the high pitched "Khateeb" (preacher) of 'Ansars' (people of Medinah who helped the Holy Prophet ﷺ and his companions on migration) Hazrat Sabit Bin Qais ؓ heard these verses of the Holy Quran, he secluded himself in his house. Once Sa'ad Bin Muaz ؓ asked him, "How are you?" He replied, "I am in bad shape. I used to raise my voice above that of the Holy Prophet ﷺ. My deeds are wasted. I am destined to hell now. "When Hazrat Sa'ad Bin Muaz ؓ mentioned this situation before the Holy Prophet ﷺ, He ﷺ told him to go to Hazrat Sabit Bin Qais ؓ and tell him, "*You are destined for Heavens and not Hell.*"

From the above, it is evident that if one is high pitched by nature and his voice during discourse rises above that of the Holy Prophet ﷺ, then he will be forgiven. However, it is the diktat of the honour and respect due to the Holy Prophet ﷺ, that one must try to keep his voice lower than that of the Holy Prophet ﷺ. This honour and respect is due to the Holy even after his death, exactly in the same way, as it

was due to Him ﷺ during His ﷺ auspicious life. Even today these verses of the Holy Quran are written on the wall in front of the 'Muajba Sharif' (sepulchre) in the Masjid-e-Nabwi ﷺ. The visitors to this 'Roza-e-Anwar' (brilliant garden) should keep their voices low during 'Salat-o-Salam' (prayers and while submitting salutations).

Example 2

An examination of the conversations between the preceding races and their Prophets, recorded in the Holy Quran, reveals that they used to address the Prophets by their names. For example, Bani Israel while conversing with Hazrat Musa ؑ said:-

يٰمُوسَىٰ لَنْ نَّصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ

"Oh Musa, we will never restraint ourselves over one kind of food."

Similarly, the Hawariyoon (companions) of Hazra E'sa ؑ stated in this fashion:-

يٰعِيسَىٰ ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ

(Oh E'sa, son of Maryam, can your Rabb descend victuals (plural food) for us from the skies)

It is evident from the above two verses, that firstly, those people used to address the Prophets of Allah by name, and secondly, their style of conversation used to be as if they are

informally conversing amongst themselves. Because this behaviour was not befitting the honour and respect of the Prophet, Almighty Allah directed Ummat Muhammadiyyah followers of Prophet Muhammad ﷺ to refrain from such style of conversation. Almighty Allah states:-

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

[Do not address the Holy Prophet ﷺ as you address each other]

One should sacrifice himself over the obedience and compliance, and courtesy and dignity of the Companions (radi Allah anhum), as after the revelation of this verse, they always addressed the Holy Prophet ﷺ by stating "Oh Messenger of Allah," "Oh Prophet of Allah" and "Oh Friend of Allah." Alongwith these titles they also used to state, "May my parents be sacrificed for You." All praise be to Allah.

Example 3

Almighty Allah states in the Holy Quran:-

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَجَیَّتُمْ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْهِ خَيْرَ صَدَقَةٍ

"Oh you who believe! When you (want to) consult the Messenger Muhammad ﷺ in private, spend something in charity before your private consultation."

(Al Mujadilah, Verse -12)

The eminent reason for the revelation of this verse is that in order to project their superiority the 'Munafiqeen-e-Medina' (hypocrites of Medina) adopted the practice of conversing with the Holy Prophet ﷺ in whispers. Those observing, would get the impression that the one conversing with the Holy Prophet ﷺ is a confidant and is discussing something very important. Some simpleton Muslims also adopted this practice for discussing even unimportant matters with the Holy Prophet ﷺ. Since this practice was against the honour and respect of the Holy Prophet ﷺ, Almighty Allah descended the command, "Oh ye who believe, when you want to consult the Messenger ﷺ in private, spend something in charity before your private consultation." When people realised their mistake and abandoned this practice, Rabb-e-Qa'aenat (Maker of the Universe) cancelled this command and bestowed prosperity on the Muslims.

Allama Shabbir Ahmed Usmani رحمه الله writes that when this command descended, the Munafiqeen abandoned the habit of whispering due to avarice, however, the pious Muslims truly realised that this habit (is un-mannerly) and disliked by Almighty Allah.

Example 4

Almighty Allah states in the Holy Quran:-

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيْهِ ءَلَّهِ وَرَسُولِهِ

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[Do not address the Holy Prophet ﷺ as you address each other]

One should sacrifice himself over the obedience and compliance, and courtesy and dignity of the Companions (radi Allah anhum), as after the revelation of this verse, they always addressed the Holy Prophet ﷺ by stating "Oh Messenger of Allah," "Oh Prophet of Allah" and "Oh Friend of Allah." Alongwith these titles they also used to state, "May my parents be sacrificed for You." All praise be to Allah.

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يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَجَّيْتُمُ الرَّسُولَ فَقَدِمُوا بَيْنَ يَدَيْ نَجْوَتِكُمْ

"Oh you who believe! When you (want to) consult the Messenger Muhammad ﷺ in private, spend something in charity before your private consultation."

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يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ

"Oh ye who believe! Never precede Allah and the Holy Prophet ﷺ."

(Surah Hujra'at, Verse - 1)

True obedience of Almighty Allah is concealed in true obedience of the Holy Prophet ﷺ, and obedience and compliance are linked to courteous behaviour. Thus, through this auspicious verse Ummat-e-Muslima (followers of Islam) is being educated about the honour and respect due to the Holy Prophet ﷺ. Since the Companions ؓ had benefitted from the personal companionship of the Holy Prophet ﷺ, thus in addition to the purity in their hearts, they outwardly also exhibited immense honour and respect for the Holy Prophet ﷺ, and never preceded Him ﷺ in anything. They would talk in a low tone, and they would sit as if birds were sitting on their heads. Their hearts were full of love for the Holy Prophet ﷺ, their days and nights overflowing with virtuous deeds, and ill-mannerism miles away from their lives. Therefore, Almighty Allah stated the following for them:-

أُولَئِكَ الَّذِينَ أَمَّاخَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى

"They are the one, whose hearts were examined for courteous anners."

(Surah Hujra'at Verse - 3)

and

لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

"For them there is forgiveness and reward."

If one examines the above verses of the Holy Quran as a whole, it is evident that Almighty Allah descended some verses emphasizing honour and respect for the Holy Prophet ﷺ and others to eradicate all acts undermining His ﷺ honour and respect. Thus courteous behaviour has been emphasized, and ill-mannerism forbidden. Hence, both desirable and undesirable acts/deeds have been highlighted. The Companions ؓ exhibited such exemplary honour and respect, as well as courteous behaviour towards the Holy Prophet ﷺ, that their tales are a source of inspiration for the Ummat-e-Muslima (followers of Islam) even today. A few incidents are given in the ensuing paras as an example.

Example 1

On the occasion of Treaty of Hudebia, the Holy Prophet ﷺ appointed Hazrat Usman Ghani ؓ as his representative and sent him to Mecca for negotiations. He ﷺ himself, alongwith the Companions ؓ remained at Hudebia. Hazrat Usman Ghani ؓ carried out detailed negotiations with the Quresh of Mecca, but they simply refused to permit Muslims to perform Umrah. Even sternous efforts of many days produced no hope. The chiefs of the Quresh were steadfastly stubborn in this regard. A few out of them however offered Hazrat Usman Ghani ؓ, to perform Umra himself if he so desired. Hazrat Usman Ghani ؓ replied, "How is it possible that while my Master ﷺ is being prevented from performing Tawaf (rite of walking around Ka'aba), I myself perform it."

"Oh ye who believe! Never precede Allah and the Holy Prophet ﷺ."

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This reply struck the hearts of Quresh of Mecca like thunder. They could never imagine that the slaves of Messenger of Allah ﷺ had attained such excellence in devotion and elegance in conduct. When Hazrat Usman Ghaniؓ returned back to Hudebia, some Companionsؓ asked him, "Did you perform Tawaf?" Hazrat Usman Ghaniؓ replied, "I swear upon Almighty Allah who possesses my life, that even if I had stayed there for a year, while my Master ﷺ was in Hudebia, I would not have performed Tawaf without my Friend ﷺ."

Hazrat Buseeriؒ described the event in very fine words in 'Qaseedah Hamzeah' as follows:-

وابى يطوف بالبيت اذ لم يدن منه الى النبي فناء
فجزته عنها ببيعت رضوان يد من نبيه بيضاء
ادب عند مضاعف الاعمال بلترك جند الادياء

"Hazrat Usmanؓ declined to perform Tawaf of Bait Ullah (House of Allah) because none of its sides was close to the Holy Prophet ﷺ, that is, the Holy Prophet was not present there. However, Allah Almighty blessed him with greater reward in the shape of Bait-e-Rizwan. (Not to perform Tawaf alone) was such a passionate example of courteous behaviour and devotion, that he was blessed with twice the beneficence. The Companionsؓ were a very fine specimen of courteous behaviour."

Hazrat Usman Ghaniؓ was far superior to other Companionsؓ in chastity and courteous behaviour. He used to state, "Ever since I have performed Bait (oath of allegiance) with the Holy Prophet ﷺ, from that time till this moment, due to honour and respect for Him ﷺ I have never touched my private parts with my right hand."

Example 2

On the occasion of Treaty of Hudebia, the Quresh of Mecca nominated Arwa Bin Masood Saqfee as their representative and sent him for negotiations, so that the terms of peace could be decided. Arwa was an extremely intelligent and experienced person. As soon as he reached the camp of Muslims, he started minutely observing each and everything. So much so that during negotiations with the Holy Prophet ﷺ he kept on observing each and every move of the Companionsؓ through the corners of his eyes. When he reached back amongst the Quresh of Mecca, he described his impressions about the ardent lovers of the Holy Prophet ﷺ in these words:-

يا قوم والله لقد وفدت على الكلوك وفدت على قيصر وكسرى والنجاشي
ان رايت ملدا قط يعظمه اصحابه ما يعظمه اصحاب محمد
والامرعم ابتدروا امره واذا توضعوا كادوا يقتلون على وضوئه
واذا تكلم خفضوا اصواتهم عنده وما يجمدون عليه النظر تعظيما له

"Oh, my people! I swear upon my Lord! I have attended the royal audiences of the Greek and

Turkish emperors. I have never seen an emperor whose people revere and respect him to the extent the Companions of Muhammad revere and respect Him. I swear upon my Lord – even when He spits, one of His Companions duly collects it on his hand. When He wants to perform ablution, His Companions strive to take lead over one another to fetch water. When He issues a command, His Companions start running to fulfill/implement it. When He talks the voices of His Companions turn low. In addition, the Companions observe Him with extreme love, affection and reverence.”

It is difficult to give a better testimony of the respect and reverence of the Companions for the Holy Prophet. If the words of praise are expressed by an enemy, these are more valuable. One needs to commend those sacred personalities who forced even the enemies to testify the elegance of their manners and conduct. In the words of a poet:-

ادب تا حیات از لطف الهی
بمهر بر سر برادر جا که خواهی

Courteous behaviour is a crown (virtue) blessed by Almighty Allah Wear it and go where-ever you like (you will be respected)

Example 3

Hazrat Abbas was the uncle of the Holy Prophet ﷺ, however, both had little difference in age. Once the Holy Prophet ﷺ asked him, “Are you elder than I ﷺ?” Hazrat Abbas got restless on hearing these words and said, “Oh Messenger of Allah, You are elder as well as hold a very high status, however, my age is more.”

In another similar incident, it is related, that Hazrat Usman asked a Companion, “are you elder or the Holy Prophet ﷺ?” He replied, “The Holy Prophet ﷺ is elder, however, I was born early.”

From the above it is evident that even in the usual day to day conversations the Companions used to refrain from using any word which would create even a suspicion of ill-mannerism. The Companions were so immersed in the spirit of respect and reverence for the Holy Prophet ﷺ that even in usual flow of conversation they would not speak a word implying ill-mannerism.

Example 4

It is recorded in ‘Shumaeil Tirmizi’ that Hazrat Ans Bin Malik related that if due to an extremely compelling reason the Companions to knock at the door of the above of the Holy Prophet ﷺ, due to respect and reverence, they used to knock it with the nails of their fingers. The objective

was that their arrival is notified, but at the same time, the knock is not a source of inconvenience for the Holy Prophet ﷺ.

Example 5

When Umme Habibaؓ, the daughter of Abu Sufyan, the Chief of Quresh of Mecca embraced Islam, the Holy Prophet ﷺ accepted her as His ﷺ wife. Abu Sufyan had not embraced Islam so far. When the Treaty of Hudebia was about to expire, the Quresh of Mecca desired to seek its extension. They selected Abu Sufyan for this important task. Thus, Abu Sufyan reached the Holy City of Medina as the representative of Quresh, and went to the house of his daughter Umme Habibaؓ. There, the sacred bed cover of the Holy Prophet ﷺ was spread over a cot. As soon as Abu Sufyan tried to sit on it, Umme Habibaؓ quickly folded the bedcover and invited her father to sit on the bare cot. Abu Sufyan could not grasp the situation and asked his daughter, "Is this bedcover not worthy of me, or am I not worthy of it?" Umme Habibaؓ submitted, "Dear father, this is the bedcover of Messenger of Allah ﷺ." Abu Sufyan said, "So what, He ﷺ is your husband and I am your father." Ummul Momineenؓ replied, "That is right, but you are an infidel and the bedcover of the Holy Prophet ﷺ is clean and pure. I cannot admit that your impure body should touch the bedcover of my Master ﷺ." From this incident the degree of love for the Holy Prophet ﷺ and His respect and reverence is evident.

Example 6

A wooden pulpit with three steps was prepared for delivering sermons in Masjid-e-Nabwi ﷺ. The Holy Prophet ﷺ used to sit on the highest step while delivering sermons, and His ﷺ feet used to rest on the middle step. When Hazrat Abu Bakrؓ was appointed the Caliph, he used to sit on the middle step of the pulpit for delivering the sermons and his feet used to rest on the lowest step. When Hazrat Umer Farooqؓ became the Caliph he used to sit on the lowest step of the pulpit for delivering sermons, and his feet rested on the ground. Hazrat Usman Ghaniؓ, increased the steps of the pulpit during his reign and used to stand on the lowest step to deliver sermons. Such deeds of Khulfa -e-Rashdeenؓ – The first four Caliphs - are a milestone in the elegance of human conduct and behaviour.

Example 7

Before His ﷺ death, when the Holy Prophet ﷺ fell sick, He ﷺ directed that Hazrat Abu Bakrؓ should lead the prayers in the mosque. Thus, Hazrat Abu Bakrؓ got the honour to lead seventeen prayers during the sacred lifetime of the Holy Prophet ﷺ. Two days before the sacred death, Hazrat Abu Bakrؓ was leading the noon prayer. The Holy Prophet ﷺ duly assisted by Hazrat Aliؓ and Hazrat Abbasؓ came to the mosque to offer prayers with the congregation. While in prayer Hazrat Abu Bakrؓ realized that the Holy Prophet ﷺ has come in the mosque, and he

stepped back from the prayer-mat. The Holy Prophet ﷺ with a gesture of His ﷺ hand directed him not to do so. Then the Holy Prophet ﷺ offered his prayer while sitting in-line with Hazrat Abu Bakr. Hazrat Abu Bakr ﷺ followed the Holy Prophet ﷺ and all the Companions ﷺ followed Hazrat Abu Bakr ﷺ, and thus the prayer came to an end. After completing the prayer, the Holy Prophet ﷺ asked Hazrat Abu Bakr ﷺ, "Why did you step back during the prayer." Hazrat Abu Bakr ﷺ replied, "

« ما كان لا بن ابي قحافه ان يصلى بين يدي رسول الله »

It is not befitting for the son of Abu Qahafah, to offer prayers standing ahead of the Holy Prophet ﷺ.

Hazrat Abu Bakr ﷺ physically demonstrated through the above episode how sincerely the Companions ﷺ used to fulfill the following command of Almighty Allah,

لَا تَقْدِمُوا بَيْنَ يَدَيَّ اللَّهِ وَرَسُولِهِ

"Never precede Allah and the Holy Prophet ﷺ, (in any matter)".

Example 8

Once Hazrat Fadeela Bin Abeed Aslami ﷺ and Hazrat Abne Wara'a ﷺ were having a competition in archery. The Holy Prophet ﷺ happened to pass-by. On seeing the two busy in a competition in archery, He ﷺ felt very happy. He said to Hazrat Fadeela ﷺ, "Oh Bani Ismail! Keep shooting

the arrows, as your father was a good archer. Keep shooting the arrows but I ﷺ am with Ibne Wara'a ﷺ." On hearing these words, Hazrat Fadeela ﷺ dropped his bow and submitted, "Oh Prophet of Allah! If you are with Ibne Wara'a ﷺ, than due to extreme honour and respect for you, I will not shoot an arrow in competition." An important point which the above episode signifies and which must be understood is that a sense of 'equality' is attached to the word "competition," and by the above statement Hazrat Fadeela ﷺ meant, "It is not befitting of me to try for parity (competition) with the Holy Prophet ﷺ even in mere archery."

"Bokhari Sharif"

Example 9

Hazrat Huzaifah ﷺ states, "Whenever we sat along with the Holy Prophet ﷺ to eat food, we never touched it until the Holy Prophet ﷺ started eating." It is ill-mannerism and disrespectfulness if a slave takes lead in anything, in the presence of his Master. Therefore, the Companions ﷺ never used to take lead, over the Holy Prophet ﷺ.

Example 10

Hazrat Abu Mehזורah ﷺ had a bunch of hairs on his forehead and the hairs were so long that when he used to open the bunch while sitting, his hairs used to touch the ground. Someone once asked him, "Why don't you trim these hairs to size?" He ﷺ replied, "The Holy Prophet ﷺ once touched

these hairs with affection. Since that moment I have never trimmed my hairs." One can see the limit of devotion, honour and respect in these words. If one ordinarily evaluates these words, these are merely simple words, but the limits of devotion and reverence are very vast. One only gets that which he is destined for.

Example 11

When the Holy Prophet ﷺ migrated to Medinah Munawwara, he resided in the house of Hazrat Abu Ayub Ansari ؓ. This was a double storied house. Hazrat Abu Ayub Ansari ؓ alongwith his entire family shifted to the upper storey while the Holy Prophet ﷺ resided on the ground floor. At night, Hazrat Abu Ayub Ansari ؓ suddenly woke-up and a thought came to his mind that the Holy Prophet ﷺ is on a lower storey than him, which is against the honour and respect of the Holy Prophet ﷺ. Thus, he immediately got out of bed and stood next to the wall till dawn. Then he appeared before the Holy Prophet ﷺ and persuaded him to shift to the upper storey and himself shifted to the ground floor alongwith his family.

Example 12

It is recorded in Dur-e-Mansoor that once Hazrat Abu Hurera ؓ developed the necessity of bathing (for attaining purity). While he ؓ was in this state, he ؓ saw the Holy Prophet ﷺ passing by. Hazrat Abu Hurera ؓ quickly hid

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himself. Thereafter, he ؓ quickly took bath (and having attained purity), appeared before the Holy Prophet ﷺ, Who asked him, "Where had you disappeared?" He ؓ submitted, "Oh Prophet of Allah, I was in a state of impurity.

To meet You ﷺ in such a state is against Your ﷺ honour and dignity. Therefore, I avoided meeting You ﷺ. Now I am clean (and pure), therefore, I have appeared before You

It is recorded in Tirmizi Shareef, that once the Holy Prophet ﷺ wanted to shake hands with Hazrat Huzaifah Bin Yamani ؓ, who declined to do so and stated the excuse of being in the necessity of bathing. It is evident from these narrations that the Companions ؓ considered it discourteous to shake hands with the Holy Prophet ﷺ while being in a state of impurity.

Example 13

Whenever the noble Companions ؓ got the honour of being in the company of the Holy Prophet ﷺ, they always kept their eyes lowered due to the respect and reverence for the Holy Prophet ﷺ. Hazrat Ans Bin Malik ؓ relates, when the Holy Prophet ﷺ used to sit amongst the Muhajireen (those who migrated alongwith the Holy Prophet ﷺ from Mecca to Medinah) and Ansar (people of Medinah who helped the Muhajireen), no one other than Hazrat Abu Bakr ؓ and Hazrat Umer ؓ used to raise his sight towards the Holy Prophet ﷺ. The Holy Prophet ﷺ had a very special

relationship with Hazrat Abu Bakrؓ and Hazrat Umarؓ. The Holy Prophet ﷺ used to smile at them, and they used to smile at the Holy Prophet ﷺ, that is, the inner emotions of devotion and affection used to appear in the shape of a smile.

Example 14

It is recorded in Tirmizi Shareef, that Hazrat Aliؓ described an assembly of the Holy Prophet ﷺ in the following words:-

“When the Holy Prophet ﷺ commenced a sermon, all the Companionsؓ used to bow their heads as if birds were sitting on the top. When He ﷺ used to finish the sermon, then some out of those present used to seek clarification, but they never indulged in arguments during the conversation with the Holy Prophet ﷺ.”

One does not resort to such courteous behaviour even in the assemblies of richest of the world, because this elegant type of behaviour is connected with the inner feelings of devotion and reverence. Worldly people do not enjoy this blessing.

Example 15

Before embracing Islam, the father of Syedna Siddique Akbarؓ, Honourable Hazrat Abu Qahafahؓ, uttered indecent remarks about the Holy Prophet ﷺ. On hearing these remarks Hazrat Abu Bakrؓ became so furious that he slapped his father. Hazrat Abu Qahafahؓ complained

about the incident to the Holy Prophet ﷺ, Who ﷺ in order to find out the facts asked from Hazrat Abu Bakrؓ, “Why did you do so?” Heؓ replied, “Oh Prophet of Allah ﷺ! I did not have a sword with me at that moment; otherwise, I would have slain him for uttering indecent remarks.” At that moment, Hazrat Jabraelؑ descended with these verses of the Holy Quran:-

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

“You, O Muhammad ﷺ will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and HIS Messenger ﷺ, even though they were their fathers or their sons or their brothers or their kindred (people). For such HE has written Faith in their hearts, and strengthened them with ‘Ruh’ (proofs, light and true guidance) from HIMSELF. HE will admit them to Gardens (Paradise) under which rivers flow, to dwell there in (forever). Allah is pleased with them, and they with HIM. They are the Party of Allah. Verily, it is the Party of Allah that will be successful.”

(Al Mujadilah, Verse - 22)

Example 16

Once Hazrat Abu Bakr ؓ entered the house of the Holy Prophet ﷺ and found his own daughter Syeda Ayesha Siddiqah ؓ conversing with the Holy Prophet ﷺ in a voice much louder than that of the Holy Prophet ﷺ. Hazrat Abu Bakr ؓ got infuriated on observing this unbecoming behaviour of his own daughter. Thus, he ؓ slapped her so hard that she ؓ hid herself behind the Holy Prophet ﷺ.

Example 17

Once the Munafiqeen (hypocrites) raised a false accusation against Syeda Ayesha Siddiqah ؓ. The Holy Prophet ﷺ arrived at the house of Hazrat Abu Bakr ؓ and addressed Syeda Ayesha ؓ, "If you are exempt from this allegation, Almighty Allah will announce HIS decree of exemption. If you have faltered, repent and seek forgiveness from Almighty Allah, because when one repents his sins are forgiven." On hearing the Holy Prophet ﷺ, Syeda Ayesha Siddiqah ؓ requested her father, "Please reply the Holy Prophet ﷺ from my side." Although Hazrat Abu Bakr ؓ was convinced about the chastity of his daughter but due to the honour and respect of the Holy Prophet ﷺ could not state a word of explanation, and just said, "I do not know what to say."

(Al-Mufaddilah Verse - 22)

Example 18

Hazrat Abu Hurairah ؓ relates, "The Holy Prophet ﷺ used to converse with us. Then, when He ﷺ used to stand, we also stood-up (as a sign of respect and reverence)."
(Nisae), (Abu Dawud)

Example 19

Imam Bukhari ؒ writes in his book "Al Adab Al Munfarid" that once two persons appeared before the Holy Prophet ﷺ and asked from Him ﷺ the apparent signs of Prophethood. When the Holy Prophet ﷺ explained these signs, both the persons kissed both the hands and feet of the Holy Prophet ﷺ with great affection and reverence and said, "We testify that You ﷺ are a Prophet of Allah."

Example 20

Hazrat Zara'a ؓ relates that when the delegation of Abdul Qais reached Medina, its members quickly left their saddles and started kissing the sacred hands and feet of the Holy Prophet ﷺ with affection and reverence.
(Ahmed), (Abu Dawud)

Example 21

Once Hazrat Ibne Umer ؓ came to Masjid-e-Nabwi and touched the place on the pulpit where the Holy Prophet ﷺ used to sit. He then caressed his face with the same hand as a benediction.

(Shifa), (Tabqa'at Ibne Saad)

Example 22

During his reign of Khilafat, Hazrat Umer Farooq fixed stipends for some noble Companions from the 'Baitul Ma'al' (public treasury). He fixed three thousand Darhams for his own son Hazrat Abdullah Bin Umer and three thousand five hundred Darhams for Hazrat Osama Bin Zaid. His son asked him, "Why have you fixed the stipend for Osama in excess of mine?" Hazrat Umer Farooq replied, "His father as compared to your father, and he himself as compared to you, were dearer to the Holy Prophet. I have given preference to the beloved of the Holy Prophet over my own beloved." This is a splendid example of devotion and reverence for the Holy Prophet.

Reverence for the Holy Prophet After Death

Respect and reverence for the Holy Prophet is obligatory in the same manner after His noble death as was obligatory during His sacred life. The ancestors as well as the successors maintained this faith. A few examples in this regard are recorded in the ensuing paras.

Example 1

Whenever Syeda Ayesha Siddiqah used to hear someone driving a nail in his house close to Masjid-e-Nabwee, she used to send a message, "Do not hurt the Holy Prophet." (Wafa Al Wafa)

Example 2

Hazrat Ali wanted a new wooden door for his house. However, the carpenter was directed to prepare the door at a distant place so that the Holy Prophet is not disturbed due to the noise of the tools. It was further decided, that when the door is prepared, the carpenter will bring it and fix it at its place.

Example 3

It is related by Saib Bin Yazid, "Once I was resting in Masjid-e-Nabwee, when someone threw a pebble towards me. I turned and saw Hazrat Umer standing close by. He pointed towards two persons and told me to summon them. When I brought them to Hazrat Umer, he asked them, "Who are you and where have you come from?" "We have come from Taif," was the reply. On hearing this Hazrat Umer said, "Had you been citizens of Medinah, I would have whipped you, for raising your voices in the Mosque of the Prophet of Allah." (Bukhari Shareef)

Example 4

Hazrat Nafa'e relates that once Hazrat Umer Farooq was present in Masjid-e-Nabwee at the time of Esha (night) prayers. Suddenly someone's laughter was heard. He called the person and asked him, "Who are you?" He replied, "I am from Qabila (tribe) of Banu Saqeef." On this Hazrat Umer again inquired. "You belong to which

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town?" "I am a resident of Taif," he replied. Then, Hazrat Umer رضي الله عنه stated, "Had you been a resident of Medinah? would have punished you. Remember, voice is not raised in this Mosque."

Example 5

Ibne Hameed relates that once Khalifa Abu Ja'afar Mansoor Abbasi had a debate with Imam Malik رحمته الله, on a certain matter in Masjid-e-Nabwee. There were five hundred armed soldiers with the Khalifa, at that time. During the discussion when the voice of Khalifa rose slightly, Imam Malik said, "Oh Ameer-ul-Momineen (leader of the believers), don't raise your voice in this Mosque. The etiquettes and respect obligatory to the Holy Prophet ﷺ after His ﷺ death are the same as during His ﷺ lifetime." On hearing this Abu Ja'afar immediately lowered his voice.

Example 6

Hazrat Imam Malik رحمته الله spent his life in Medinah Munawwara. Whenever he felt the need to relieve himself, he used to go to the outer limit of the Haram, and used to relieve himself in such a way, that his body used to remain within the limit of the Haram, while the filth used to fall outside this limit. On inquiry he said, "I am afraid of death outside the limits of Medinah Munawwara." On one hand he had very strong attachment with the city of Friend of Allah ﷺ, and on the other hand he practiced such elegant

etiquettes that he could not bear to relieve himself within the limits of that city. This is a rare mix of devotion and reverence.

Example 7

It was the habit of Imam Malik رحمته الله, to walk next to the walls instead of walking in the middle of the alleys in Medinah Munawwara. On inquiry he said, "It is quite possible, that in these alleys the impressions of the sacred feet of the Holy Prophet ﷺ are still present. If these impressions come under my feet, it will be grave disrespect."

Example 8

Once Imam Shafee رحمته الله asked Imam Malik رحمته الله "You possess very fine horses to ride. Why don't you ride a horse in Medinah Munawwara?" He replied, "It is not befitting for me to spoil the place touched by the sacred feet of the Holy Prophet ﷺ with the hoofs of my horses." Sheikh Abdul Haq Muhaddis Dehlvi رحمته الله writes in Jazb-ul-Qaloob, "Due to respect and reverence for the Holy Prophet ﷺ, Imam Malik never rode a horse in Medinah Munawwara."

Example 9

During conversation, someone once said that the soil of Medinah Munawwara is bad. On hearing this Imam Malik رحمته الله decreed that this person should be flogged thirty times and imprisoned as well. Someone asked him, "Why so severe a punishment?" He replied, "Such a person should be

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killed. To suppose that the soil in which the Holy Prophet ﷺ is resting is bad is unpardonable.”

(Shifa)

A poet has so beautifully described his intentions in this couplet:

ادب گاہست زیر آسمان از عرش نازک تر
نفس گم کرده می آید جنید و بایزید این جا

*Under the sky there is another place of reverence
more delicate than the throne of Allah.*

*Personalities like Junaid and Bayazeed present
themselves here, with their breaths restrained.*

*As if, even to breathe at this sacred place is ill-
mannerism.*

Example 10

Imam Malik ر.ا. used to respect the sacred tomb of the Holy Prophet ﷺ and the Masjid-e-Nabwee, a lot. Someone asked the reason and he replied,

“ لو رايتم ما رايت لما انكرتم على ماترون ”

*“If you could see that, which I see, then you would
not have raised this question.”*

It was the blessing of respect and reverence for the Holy Prophet ﷺ, that he used to see the Holy Prophet ﷺ quite often in his dreams. In ‘Huliya’ Hazrat Abu Sa’ad ر.ا. states that he heard Masnee Bin Saeed ر.ا. relating that Imam

Malik ر.ا. once stated, “I do not pass a night in which I am not blessed with the sight of the Holy Prophet ﷺ.”

Example 11

Hazrat Abu Al Fadal Joharee Undlussi ر.ا. once decided to travel to Medinah Munawwara. When he reached close by and the houses of the city came in sight, he dismounted from his horse and started reciting the following couplets while walking towards the city:-

ولما رناي نارسم من لم يدع لنا
فوناد العرفان الرسوم ولا لبا
نزلنا عن الاكوار نمشي كرامم
لمن بان عنه ان نلم به ركبا

When I observed the signs of the sacred Being ﷺ

*Who ﷺ neither left heart nor intelligence with
me to recognise signs*

*Thus I dismounted and started walking on foot in
respect and reverence for this sacred Being*

*Visit to Whose ﷺ shrine while mounted is against
the etiquettes*

Example 12

Sheikh-ul-Islam Hafiz Abu Al Fatah Togi Al Deen Bin Daqeeq ر.ا. expresses his reverence for the Holy Prophet in these words:-

يا سائر انحو الحجاز مشمرا
اجهد فدينك في الميسر وفي السرى

و اذا سهرت الليل فى طلب العلى

فحذرا لم حذرا من خدى الكرى

فالقصد حيث النور يشرق ساطعا

والطرف حيث ترى لثرى متعطرا

قف بالمنازل والمناهل من لدن

و ادى قباء الى حمى ام القرى

وتوخ آثار النبى فضع بها

متشرفا خديك فى عفر الثرى

و اذا رايت مهابط الوحى التى

نشرت على الافاق نورا انوار

فاعلم بانك ما رايت شبيها

مذ كنت فى ماضى الزمان ولا ترى

*Oh the one travelling towards Hijaz, may I
sacrifice myself for you - keep walking day and
night.*

*When you stay awake at night to attain exaltation,
never go close to drowsiness - stay away from it.*

*Resolve to reach the place where Noor (divine
radiance) is at its brightest, and where even dust
is fragrant*

*Do halt at the places and springs, which are near
the valley of Qooba and uptill the meadows of
Ummul Qamri.*

*Then resolve to see the signs of the Holy
Prophet ﷺ, and while paying visit to His
shrine place your cheeks on the ground.*

*When you see the location where revelations
descended, which spread the divine radiance
throughout the world.*

*Be cautioned that you never observed a similitude,
neither in your past - nor will you observe it in
future.*

Example 13

Some great Mashaikh (religious scholars) undertook
the journey to Medinah on foot. When asked, they stated, "An
absconding slave never arrives at the door of his master while
mounted. If we had the strength, we would have arrived here
over our heads".

(Alshifa)

Example 14

When the moment of death of Khalifa Rashid Hazrat
Umer Bin Abdul Aziz arrived closer, some people
suggested that he should be buried under the 'Gumbad-e-
Khizra' (green dome - where the Holy Prophet ﷺ is buried).
When he heard this suggestion, he said, "To be buried close
to the Holy Prophet is rude behavior on my part, and
disrespectfulness towards the Holy Prophet ﷺ. What is my
standing that my grave should be close to that of the Holy
Prophet ﷺ."

يا سائر انحر الحجاز مشمرا
اجهد فدينك في الميسر وفي السرى
واذا سهرت الليل في طلب العلى
فحذرا لم حذرا من خدى الكرى
فالتصد حيث النور يشرق ساطعا
والطرف حيث ترى لثرى متعطرا
قف بالمنازل والمناهل من لدن
وادى قباء الى حمى ام القرى
وتوخ آثار النبى فضع بها
متشرفا خديك فى عفر الثرى
واذا رايت مهابط الوحى التى
نشرت على الافاق نورا انوار
فاعلم بانك ما رايت شبيها
مذ كنت فى ماضى الزمان ولا ترى

*Oh the one travelling towards Hijaz, may I
sacrifice myself for you - keep walking day and
night.*

*When you stay awake at night to attain exaltation,
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Prophet ﷺ."

Example 15

The Ulema-e-Deoband (ulema who graduate from Deoband) have the belief that the clay touching the sacred body of the Holy Prophet ﷺ in the grave, is superior to Throne Supreme. The founder of the Deoband institute Hazrat Maulana Qasim Nanotawi رَحْمَةُ اللهِ عَلَيْه was very handsome as well as delicate. When he arrived in Medinah Munawwara he never wore shoes. By walking on stony ground he injured his feet. Someone asked him, "Hazrat, why don't you wear shoes?" He replied, "Where there are impressions of the sacred feet of the Holy Prophet ﷺ, how can I wear shoes there – and spoil these impressions. This is utter disrespectfulness and insolence". In the words of a poet:-

یہ خاک مقدس ہے گلابوں کی جبین سے
آہستہ قدم رکھنا مدینہ ہے مدینہ

This dust is more sacred than the forehead of roses Step lightly, this is Medinah, Medinah

Example 16

Someone gave a pair of very beautiful shoes of green colour, as a gift to Hazrat Nanotawi رَحْمَةُ اللهِ عَلَيْه who accepted the gift with the intention of Sunnah. However, he did not use the shoes. When someone asked him the reason he said, "It is not befitting for Qasim to wear the shoes of the colour of 'Gumbad-e-Khizra' (green dome – where the Holy

Prophet ﷺ is buried. To wear shoes of green colour tantamounts to ill-mannerism and disrespectfulness."

Example 17

Someone gave a piece of cloth to Hazrat Gangohi رَحْمَةُ اللهِ عَلَيْه stating that he had brought it from Medinah. He kissed the cloth and caressed his eyes with it. A student said to him, "Hazrat this is a foreign cloth, it is not made in Medinah." Hazrat replied, "Irrespective of the country it is made in, the air of city of the Holy Prophet ﷺ has touched it." This is a very fine example of devotion and reverence for the Holy Prophet ﷺ.

Reverence of the Ahadith-e-Nabwee ﷺ

The King of all nations, an origin of Kindness and generosity, a source of excellence and mercy, a person of beauty and elegance:-

- Who was born by Almighty Allah before all Prophets, but who was sent as a Prophet last of all.
- The promise for whose help and success was taken from the Holy Prophets in Aalam-e-Arwah (the world of souls).
- The glad tidings of whose arrival were given in every heavenly book.
- Whose cradle was moved by the angels.

- The Noor (divine radiance) of whose birth illuminated the entire world.
- A mention of whose elegance and beauty appears in the Holy Quran.
- Whose sacred saliva turned brackish water into sweet water.
- Due to whose sacred fingers a spring of sweet water erupted.
- If his sacred eyes were asleep, even then his sacred heart would remain awake.
- Whose sacred sweat was more fragrant than Musk and Ambergris.
- On whose pious body even a fly would not sit.
- On whose sacred birth, the Satan was prohibited from going to the heavens.
- Whose associated and trustee 'Jinn' (genii) also embraced Islam.
- To send Darud-o-Salam (blessings and salutation) on whom has been made obligatory for the Ummat (followers).
- Who was crowned with "نصرت بالرعب" (Triumph through overwhelming personality).
- Whose august body is alive with real life in the sacred grave (the reality of which we cannot perceive).

- Whose sacred grave is superior even to the supreme throne.
- On whose sacred grave the guardian angel delivers the Darud-o-Salam (blessings and salutations) of the Ummat.
- The area between whose abode and pulpit is a garden from the gardens of heavens.
- Who will be granted Muqam-e-Mehmood (highest status) on the Day of Qiyamah (day of judgement).
- Who will be appointed guardian of Hauz-e-Kausar (fountain of Heavens).
- Whose Ummat (followers), on the Day of Qiyamah will be the largest amongst all Ummats.
- From whom no testimony will be sought for preaching the religion on the Day of Qiyamah.
- The book that was descended on him, will even be read in the heavens.
- Whose language – Arabic, will be made the language of the people of heavens.

Qazi Ayaz ؒ states in 'Shifa Shareef' that to respect all those things which have a Nisbat (attachment) with the Holy Prophet ﷺ, to honour the habitations of the Holy Prophet ﷺ in the Haramain (the sacred places, Mecca and Medina), and to regard those things which are named with the

reference of the Holy Prophet ﷺ or touched by Him ﷺ, to respect and regard all these things is synonymous to the respect and regard of the Holy Prophet ﷺ himself. It was the routine of Salf Saleheen (pious ancestors) to sit with great respect and humility (exactly as the Companions) used to sit in the company of the Holy Prophet ﷺ, in the assemblies where the Ahadith were either listened to or narrated. It was so, because they used to consider the respect and honour of the Ahadith synonymous to the respect and honour of the Holy Prophet ﷺ.

Some of the etiquettes of reading or teaching and listening or narrating the sacred Ahadith in an assembly, are as follows:-

1. It is desirable to take bath before joining such an assembly. However, ablution must be performed.
2. To apply fragrance over the body and clothes.
3. To sit respectfully on hams.
4. The one who is reading the sacred Hadith, should read it while sitting on a higher place.
5. The Hadith should be read in a low tone.
6. Those listening the Hadith should listen to it carefully.
7. If a guest arrives while a Hadith is being read or taught, no one should rise for him.

8. Even if one has already read or heard a Hadith, one must listen to it again very carefully (as if it is being heard for the first time).

Some Incidents of Salf Saleheen (pious ancestors) Connected with Spreading Knowledge of Ahadiths

Example 1

It was the routine of Imam Abdul Rehman Bin Mehdi رحمته الله, who was the teacher of Hazrat Imam Bukhari رحمته الله, that whenever a sacred Hadith was recounted in his presence, he would instruct the people to remain silent. He used to state,

لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ

Do not raise your voice above that of the Holy Prophet ﷺ.

He further used to say that to remain silent while reading or teaching Hadith is compulsory, just as it was compulsory to remain silent when the same words were being stated by the Holy Prophet ﷺ.

(Medarej Al Nabuwwat)

Example 2

Raees-ul-Tabaeen Hazrat Saeed Bin Al Museeb رحمته الله who expired in 93 Hijra, was once very sick and lying on one side. In this state a person sought explanation about a certain hadith from him. He immediately rose and sat respectfully and explained the Hadith. The person who had asked the

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explanation said, "Why did you take so much trouble to rise?" He said, "I do not like to explain a Hadith of the Holy Prophet ﷺ while lying by my side."

(Medarej Al Nabuwwat, P-541)

Example 3

Hazrat Qatadah رحمہ اللہ considered it a superior act to teach the Ahadith of the Holy Prophet ﷺ after having performed ablution.

(Musannif Abdul Razzaq, Chap-1, P-344)

Example 4

Whenever Hazrat Imam A'amish رحمہ اللہ was without ablution but wanted to explain a Hadith, he used to perform Tayammum (dry ablution).

(Jame Biyan Al Ilm, Chap-2, P-198)

Example 5

Hazrat Zarrar Bin Marra رحمہ اللہ used to state that the Salf Saleheen (pious ancestors) disliked narrating the Ahadith of the Holy Prophet ﷺ without performing ablution.

(Jame Biyan Al Ilm, Chap-2, P-198)

Example 6

Hazrat Imam Lais Bin Sa'ad رحمہ اللہ used to pen the Ahadith after having performed ablution.

(Medarej Al Nabuwwat, Chap-1, P-543)

Example 7

Hazrat Imam Bukhari رحمہ اللہ stated, "Whatever Ahadith I have recorded in Saheeh Bukhari (an authentic book of

Ahadith) I took a bath and offered two rakat prayers before doing so."

(Muqadma Hashia Bukhari, P-4)

Example 8

The Governor of Bukhara Khalid Bin Ahmed Al Zehli, once demanded from Imam Bukhari رحمہ اللہ to visit his house and teach his sons 'Saheeh Bukhari' and 'Tareekh Kabeer'. Imam Bokhari رحمہ اللہ sent this message to the Governor through the courier, "I can not disgrace knowledge. Neither can I visit people's houses carrying books and knowledge. If your sons are desirous to gain knowledge, they may come to my mosque or house. I shall teach them." The Governor sent another message, "Organise a separate class for my son, in which there should be no other student." Imam Bukhari رحمہ اللہ sent the reply, "I cannot make such discrimination in the matters of religion." When the Governor learned about this reply, he instigated a few people who were jealous of Imam Bukhari to create trouble for him. Imam Bukhari رحمہ اللہ got so upset that he left Bukhara and went to Samarkand. After a few years he expired there and is buried at Khartung, six Kilometers away from Samarkand.

(Baghdadi, Chap-2, P-33)

Example 9

The son of King Abu Dalaf alongwith a large number of his servants arrived at the door of Imam Qaisah Bin Aqaba رحمہ اللہ, to seek explanations of Ahdadith. Hazrat

Qaisah رضي الله عنه took some time to come out of his house, and the servants of the Prince announced loudly, "Prince is at your door and you are not coming out!" When Hazrat Qaisah رضي الله عنه came out he was holding a piece of bread placed over the corner of the cloth he was wearing around his waist. He said, "The one who is happy in this world on merely this (piece of bread), he does not hold the Prince in any consequence. I swear upon Allah, (due to the ill-mannerism of the Prince) I will not explain the Hadith to him."

(Tazkara, Chap-1, P-340)

Example 10

Whenever people came to learn knowledge from Imam Malik رضي الله عنه, first a female servant used to ask them, "Have you come to learn Ahadith or the precepts of Fiqh (Islamic jurisprudence)?" If the answer was that they have come for precepts of Fiqh, Imam Malik رضي الله عنه used to come out immediately. If, however, the answer was that they have come to learn Ahadith, Imam Malik رضي الله عنه used to take bath, wear new clothes and apply fragrance before coming out. Then a wooden seat was laid and he would occupy it. He would then explain the Ahadith. As per the customs of assembly, fragrant fumes of Audh (a type of fragrance) would be spread throughout the assembly. A student asked the reason for all the arrangements. He replied, "I desire to honour the Ahadith of the Holy Prophet ﷺ in this way."

Example 11

Hazrat Abdullah Bin Mubarak رضي الله عنه relates, "I was present in the company of Imam Malik رضي الله عنه. He was explaining the Ahadith to us. While reciting the Ahadith, I observed that the colour of his face turned red, but he did not discontinue/interrupt the recitation. After he had finished narrating the Ahadith, he said to me, "Please see my back." I lifted his shirt and saw that a scorpion had bit him sixteen times. I asked him, "Why did not you tell us earlier?" He said, "I endured for the glory of the Prophet of Allah."

(Mwahib Wa Al Shifa)

Example 12

Hazrat Abdullah Bin Mubarak رضي الله عنه relates that once I was accompanying Imam Malik on a journey to Aqeeq. During the conversation I asked him a question about a certain Hadith. He immediately got angry and said, "I did not expect from you to ask me a question about the sacred Ahadith on the road." (To him such a behaviour was against the honour and respect of the Holy Prophet ﷺ.)

Example 13

Once Hasam Bin Ammar رضي الله عنه asked a Hadith from Imam Malik رضي الله عنه while standing. Imam Malik رضي الله عنه was so infuriated on this disrespect of the Hadith, that he whipped Hasham Bin Ammar رضي الله عنه twenty times (as a punishment). Then, as compassion, he narrated twenty Ahadiths to him.

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On seeing this Hasham said, "Alas! He should have whipped me more, and also narrated more Ahadith."

Example 14

Once Imam Malik رحمہ اللہ was standing somewhere. In the meantime Qazi Jarrer Bin Abdul Hameed inquired explanation of a Hadith from him. Imam Malik رحمہ اللہ announced imprisonment of few days for him. When people asked him the reason for doing so, he said, "A Qazi (judge) is a more deserving case for learning courteous behaviour."

Example 15

Hazrat Ibne Seereen رحمہ اللہ was a cheerful personality. However, whenever the sacred Ahadith were narrated before him, due to respect and reverence he was overcome by humility.

Example 16

Hazrat Shah Abdul Aziz رحمہ اللہ was once busy in teaching Ahadith. He felt very thirsty, his throat went dry and it became difficult for him even to speak. He asked a student to fetch water. The student went to his house and requested for a glass of water. Shah Wali Ullah Muhaddis Dehlvi رحمہ اللہ became worried on learning about the request for water and said, "Alas! Knowledge has left our family." His wife advised him not to be impatient. Thus, he mixed vinegar into the glass of water and sent it across. Shah Abdul Aziz drank the water and did not realise that vinegar was mixed in it. When Shah Wali Ullah رحمہ اللہ learnt about it, he said, "All praise be to Allah, our family still possesses knowledge."

CHAPTER – 4

REVERENCE OF SHAAIR ALLAH (SIGNS OF ALLAH)

Almighty Allah states in the Holy Quran:-

ذَٰلِكَ وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

"Whoever holds in honour the Signs of Allah – it is from piety of heart"

(Al Haj, Verse-32)

Shaa'ir are the memorials of Allah – anything pertaining to HIS Deen (religion and way of life) which is worthy of remembrance, that is, signs, symbols and objects designated by HIM. It is a proven fact that the greater the amount of Taqwa (abstinence) and Azmat (greatness) of Allah Ta'ala one carries in his Qalb (heart), equally greater amount of reverence he will possess for HIM. The fundamental source and objective of Taqwa (abstinence) and Fajur (debauchery) are the Qaloob (hearts) of soul. Apparent organs are means of display and manifestation of these signs/symptoms. The signs of Batin (spirituality) are revealed by the Zahir (external). The essence of the above is, that the reverence of Shaa'ir Allah (signs of Allah) is an indication of Taqwa and from amongst the symptoms of Tauheed (oneness of Allah). This is so, because, it is the greatness of a devotee, that whatever is dictated and designated by the BELOVED, he should sincerely revere and respect it.

ETIQUETTES OF THE HOLY QURAN

Etiquettes of Touching the Holy Quran

Almighty Allah states in the Holy Quran:-

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

"Only those should touch this Quran who are Pak (pure/clean)."

The Holy Quran is such a sacred and auspicious book that it is not permitted to touch it without perfect Taharat (purity/cleanliness). Perfect Taharat means to be clean from major sources of impurity like loss of sperm as well as from minor sources such as to be without ablution. It is written in Mota Imam Malik رحمته الله عليه that the Holy Prophet ﷺ wrote to Hazrat Umro Bin Hazim رضي الله عنه, "لا يمسّه الا طاهر" (no one can touch it but the clean/pure). It is written in Maraseel Abu Dawood that Zahree رحمته الله عليه used to state, "I have personally seen this letter and read this sentence in it."

A famous narration states that before embracing Islam, Hazrat Umer Bin Khattab رضي الله عنه saw his sister reciting the Holy Quran. When he expressed his desire to see the pages, the sister said, "You are impure and unclean, therefore you cannot touch these sacred pages." Thus, Hazrat Umer رضي الله عنه took a bath and attained purity/cleanliness and then read those

pages. A few precepts of Fiqh (Islamic jurisprudence) regarding touching the Holy Quran are as follows:-

- Aima Arba (the four Imams of Ahle Sunnah) unanimously agree that in order to touch the Holy Quran a person should be pure/clean from major as well as minor sources of impurity.
- The covering of the Holy Quran which is stitched with it, is part of the Holy Quran itself. However, a loose cloth covering (like a satchel) in which the Holy Quran is kept – according to Imam Abu Hanifa رحمته الله عليه it is legal to touch it. However, Imam Malik رحمته الله عليه and Imam Shafi رحمته الله عليه do not even consider this legal. **(Tafseer Mazharee)**
- To touch the Holy Quran without performing ablution with the bottom or sleeve of the clothes one is wearing is also not permissible. However, one can touch it with a separate sheet or handkerchief. **(Tafseer Mazharee)**
- Books, which contain the Quranic verses in a lesser quantity than the other write-up in it, can be touched without performing ablution. Some books of Tafseer also fall in this category. The Fuqaha (doctors of Islamic law) of Hanifah school of thought have written, "The truth is that this is not Makrooh (abominable) with Imam Abu Hanifa رحمته الله عليه." But to touch the precise location where Quranic verses are written without performing ablution is a sin. Allama Shami writes in Dare Mukhtar that it is not legal to touch the precise location where Quranic verses are written in a Tafseer without performing ablution.

- If in a book only the translation of the verses of the Holy Quran is printed, in reality such a book is not the Holy Quran, but the etiquettes of Holy Quran dictate that it should also not be touched without performing ablution. It is written in Fatwa Alamgiri: -

ولو كان القرآن مكتوباً بالفارسية يكره لهم مسه عند أبي حنيفة وكذا عندهما

"If the Holy Quran is written only in Persian, to touch it without performing ablution is abominable according to Abu Hanifah رضى الله عنه."

- Na Baligh (minor) children who are students of Holy Quran may touch the Holy Quran without ablution, as performing ablution again and again will not only waste precious study time, but may also make them disinterested. It is contained in Taiseer Mabarik:

لا بأس بدفع المصحف الى الصبيان وان كانوا محدثين

"It is legal for children to hold the Holy Quran without performing ablution."

Etiquettes of Recitation of the Holy Quran

There are two types of etiquettes of recitation of the Holy Quran, i.e. apparent etiquettes and spiritual etiquettes. Both types of etiquettes are listed below: -

Apparent Etiquettes

- Should perform ablution and sit facing towards the Qibla (the direction of Khana Ka'aba - House of Allah). It is better to apply fragrance as well.
- While reciting the Holy Quran, the clothes should also be clean/pure.
- Should not sit at a place where the people who are passing by feel constrained and where people are likely to turn their backs towards him.
- Should keep the Holy Quran on a pillow or a stand or a higher place.
- Should start the recitation of the Holy Quran with Tauz (prescribed words seeking protection of Almighty Allah from Satan), and Tasmia (prescribed words declaring start (of everything) by the name of Allah).
- If during the recitation a new Surah (chapter) starts, there is no need to recite Tauz, should only recite Tasmia.
- If one is starting the recitation with Surah Tauba, then reciting Tauz before it is necessary and reciting Tasmia in voluntary - may or may not recite it.
- If Surah Tauba arrives during the recitation, then reciting both Tauz and Tasmia before it is necessary.
- At a place where different people are busy in their individual jobs, it is better to recite the Holy Quran in ~~whisper~~ undertone.

- If one is alone, he can recite the Holy Quran loudly. If there is a likelihood of disturbing someone, should recite in a low tone.
- While reciting loudly should not keep his hands over his ears or cheeks, as this is the custom of those who sing.
- While reciting the Holy Quran should pronounce every alphabet and word correctly according to the laid down rules of the language.
- As far as possible, should recite the Holy Quran in a clear and distinct manner in slow measured rhythmic tones.
- Should recite the Holy Quran duly following the signs of Arabic language.
- Should recite the Holy Quran as melodiously as possible, but to recite as a song is disrespectfulness.

At the verses of divine blessing, should pray for divine blessings while at the verses of censure should pray for forgiveness.

- To look around while reciting the Holy Quran is unmannerly/ disrespect.
- During the recitation one should not keep his hands on his feet, nor should he play with things lying around. In order to turn a page should not apply saliva on the fingers.
- To insert a finger in the nose during recitation of the Holy Quran is also against the etiquettes.
- Should not talk to anyone during recitation. If it is necessary to talk, should first complete recitation of the verse, close the Holy Quran and then talk. If it is

possible, should first complete the recitation of the complete paragraph, and then talk. Before commencing the recitation again must recite the 'Tauz' first of all.

- It is better to try to cry while reciting the verses of punishment.
- On reciting the 'Verses of Sajida' (reciting verses on recitation of whom, performing Sajida becomes obligatory) should perform Sajida (to bow before Almighty Allah and touch one's forehead on the ground) immediately or at first available opportunity. This is the right of these verses.
- When one feels tired during recitation, should stop the recitation. It is better to recite Holy Quran in a state of freshness and it should be recited heartily.
- To pray after the recitation of the Holy Quran is a Sunnah.

Spiritual Etiquettes

- Should remain mindful in his heart of the greatness of the contents of the Holy Quran – indeed the contents are magnificent.
- Should remain mindful in his heart of the greatness and magnificence of Almighty Allah, WHOSE work it is.
- Should keep his heart free of evil thoughts and doubts.
- Should concentrate on the meanings of the contents and should read them with pleasure.
- Should generate appropriate feelings in his heart according to the verses he is reciting. For example if

reciting Ayat Rehmat (verse of blessings), the heart should be in true pleasure, and if reciting Ayat Azab (verse of punishment), the heart should tremble with fear of Allah.

- The ears should hear so attentively, as if Almighty Allah is reciting and he is listening.

Etiquettes of Listening Recitation of the Holy Quran

Almighty Allah states in the Holy Quran:-

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

"And when the Quran is recited listen to it and remain quiet, so that you may be blessed."

It is a custom of this world, that whenever a directive of the ruler is read in an assembly, the listeners are supposed to listen it attentively. If someone creates disturbance during such an announcement, he is punished. If such is the disposition of the mortal rulers of this world, then imagine the greatness and glory of the "Ahkum-ul-Hakimeen" (the Strongest and Supreme) WHO holds the keys of all the abouties in the universe. Thus, whenever Holy Quran is recited the listeners should listen with complete attention and as true seekers (of truth). They should also remain salient and humble so that they are blessed. The respect of the work, is directly proportional to the greatness of the writer. This is not only a dictate of the human nature, but even 'Jinnat

(Ginnies) are also included in it. Once the Holy Prophet ﷺ, alongwith his Companions, was going towards the bazaar of Akaz. On the way, while offering morning prayers, He ﷺ recited the verses of Holy Quran loudly. When the Jinnat (Ginnie), who were passing close-by heard the recitation of the Holy Quran from the blessful tongue of the Holy Prophet ﷺ, their hearts were rightly influenced. Thus, they started emphasising upon each other to listen attentively. This incident is described in the Holy Quran in these words:-

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا خَصَّوهُ قَالُوا أَنْصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ

"And remember when WE turned the attention of 'Jinns' towards You ﷺ. They were listening to the Quran. When they reached close to You, they told each other to remain quiet. When the (recitation of the Quran) ended, they returned to their people to frighten them."

(Al - Ahqaf, Verse - 29)

A few precepts and points of emphasis derived from the above verses are as follows:-

- During the Namaz (Prayer) when the Imam (leader) recites the Holy Quran loudly, those following the Namaz should remain silent and carefully listen the recitation.

(Muslim Shareef)

- Since during the Khutba Juma (sermon delivered before the noon prayers on Friday) Quranic verses are also

recited, therefore the listeners should remain silent during the sermon. It is stated in a Hadith " (When the Imam comes out for delivering sermon, there is neither Namaz nor discourse."

- Allama Ibne Hamam رحمہ اللہ has written that when the Imam, during Khutba (sermon) or Namaz (prayer), recites such verses which relate to the Heavens or the Hell, it is not legal for the listener to pray for Heavens or seek protection of Allah from Hell. This is so, because, as per the verses given above, the promise of blessings of Almighty Allah is for those who remain silent during the recitation of verses of Holy Quran. This promise is not for the one who does not remain silent.

(Tafseer Mazharee)

- It is obligatory for the listeners to remain quiet during Khutba Edain (sermon delivered on the holy Muslim festivals commemorating end of Ramzan and Hazrat Ibrahim عليه السلام offering his son Hazrat Ismail عليه السلام for sacrifice) just as they do so during Khutba Juma.

(Muarif Al Quran)

- It is not permitted to recite the Holy Quran loudly at a place where people are busy in their own affairs or where people are resting. Doing so amounts to committing a sin. If the listeners do not listen, there is room for forgiveness. However, it is better if they still remain quiet and listen attentively.

Allama Doctor Khalid Mehmood writes in his book Asar Al Tanzeel:-

"The reverence of the Holy Quran demands that whenever it is being recited, whether for rectification/instruction or worship/Zikr (remembering Almighty Allah), the listeners and the participants must remain completely silent and attentive. Those who are not listeners of the sermon or participants of worship may not follow this precept. When all the students sit at one place and study, and they are not given a sermon but are learning through individual study then this precept is not applicable. Otherwise, both the learning of Quran by-heart and learning to recite the Holy Quran will be adversely affected. Similarly, where Namaz is being offered, those not participating in it are exempt from this rule/precept. These Quranic verses bound those who are participants of the activity."

Different Forms of Disrespect for the Holy Quran

All muslims must avoid the following: -

- To touch the Holy Quran without performing ablution.
- To touch the inscribed Quranic verses in ordinary books or books of Tafseer, without performing ablution.
- To read verbally or written text of the Holy Quran while sitting at a filthy place.

- Not to listen quietly, on hearing the recitation of the Holy Quran.
- To forget the Holy Quran after having remembered it by heart.
- To keep another book over the Holy Quran, even though it may be that of Hadith or Fiqh.
- To keep one's glasses, cap or pen over the Holy Quran.
- To spread one's feet in the direction of the Holy Quran.
- To sit on a higher place when the Holy Quran is placed close-by at a lower place.
- To keep the Holy Quran at a place, towards which, those coming and going turn their backs.
- To touch the feet or to insert finger in the nose while reciting the Holy Quran.
- To recite the Holy Quran (verbally or reading) while lying down, without Sharee (lawful) excuse.
- To smoke cigarette or Huqqa, or to place Naswar (intoxicating material) in the mouth, while reciting the Holy Quran.
- To read (or get it read by others) the Holy Quran, for attaining good fortune in an illegal business.
- To enter the toilet while wearing a ring on which Quranic words are inscribed.
- To publish the Quranic verses in the newspapers, and then to throw them around like ordinary papers.

- To use the pages of newspapers and magazines on which Quranic verses are printed, as covering for the table for consuming food.
- To spread the feet in the direction of calendars or signboards on which Quranic verses are written.
- To inscribe Quranic verses on items of gifts or monograms, or other items likely to be mishandled, resulting in disrespect of the verses.
- To paint or write Quranic verses artfully in different designs, but in a way that the reader can not properly reads them or reads them wrongly. This is great disrespect of the Holy Quran.
- To place the Holy Quran in the grave alongwith the dead body.
- To throw the old and decayed pages of Holy Quran in the heap of dirt (if need arises such pages should be disposed in a canal or river).
- To take an open page of Quranic verses into the toilet. (If it is enclosed in a silver or leather cover, then it is okay).
- Considering the Quranic verses or Quran itself despicable and throwing it in the fire.
- To commence the proceeding of ludicrous gatherings with the recitation of the Holy Quran.
- After recitation of the Holy Quran if one thinks that someone else possesses a better thing, he has dishonoured the Holy Quran.

Salf Saleheen (pious ancestors) and the Reverence of the Holy Quran

Once Hazrat Imam Abu Yousaf رحمته الله was going somewhere. On his way he saw few persons fighting over a matter of trade. One of those fighting, suddenly said, "You and me present an example similar to the statement of this Quranic verse -

إِن هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا

(This brother of mine possesses ninety nine sheep, while I possess just one, still he says handover this one also to me).

When Imam Yousaf رحمته الله saw that a person while fighting and arguing is reciting verses from the Holy Quran as if he was quoting something ordinary, he became very angry and remorseful and was overcome by a strange condition. When he felt better, he said to that person, "Why don't you fear Allah? You have made the 'Words of Allah' ordinary talk. The one reciting the Holy Quran should recite it with concentration and humility, lest Almighty Allah may get annoyed. You carry no respect for the 'Words of Allah'. You have no sense as you have made 'Words of Allah' a ludicrous thing".

Muhammad Bin Fadeel رحمته الله stated, "I had an inherent dislike for Imam Abu Yousaf رحمته الله. I disliked him for the

reason that he had connections with those in power. Ever since I observed him respecting the 'Words of Allah', my dislike for him has disappeared, and I have started liking him."

ETIQUETTES OF BAIT ULLAH (HOUSE OF ALLAH)

Because Ka'aba Tullah (house of Allah) is core and the hub of the universe', because it is the centre of Anwa'ar -o-Tajalliat (spiritual beneficence and radiance), and because it is one of the Sha'air Islam (signs of Islam), therefore its honour and respect is synonymous to the honour and respect of Almighty Allah HIMSELF. To commit a sin in Bait Ullah becomes very grave as compared to its commital at an ordinary place.

Almighty Allah states in the Holy Quran:

وَمَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابِ أَلِيمٍ

(And whoever inclines to evil actions therein or to do wrong (i.e. practice polytheism and leave Islamic Monotheism), him WE shall cause to taste from a painful torment.)

(Al Hajj, Verse - 25)

According to 'Tafseer Ibne Qaseer', the word 'Ilhad' in this verse means a major sin. Hazrat Abdullah Bin Umer رضي الله عنه used to pitch two tents whenever he used to proceed for pilgrimage. One inside the 'Haram' (the sacred territory of

Mecca), and the other outside its limits. Whenever there was a need to admonish someone of his family, associates or servants, he used to do so in the tent pitched outside the limits of 'Haram'. When people asked him the wisdom of pitching two tents, he said, "a person while in the state of anger and annoyance utters words like "كلا والله" (never – By God) and "بلى والله" "why not – By God These are counted amongst the major sins of Haram.

Hazrat Abdullah Bin Masood رضي الله عنه states, "At places other than Haram, a mere intention of committing a sin is not listed as a sin until the sin is practically committed. However, within the limits of Haram even a firm intention for a sin is listed as a sin.

Different Forms of Disrespect of Bait Ullah

- To fight or abuse within the limits of Haram.
- To commit adultery or to cast lustful glances on stranger women, within the limits of Haram.
- To enter the limits of Haram after eating onions, garlic or other things with foul smell.
- To enter the sacred Haram without washing the mouth after having smoked tobacco or cigarette.
- To enter the Haram wearing clothes smelling with sweat.

- If some lucky person gets a chance to enter the Ka'aba Tullah, it is disrespectful for him to look towards its ceiling.
- To climb onto the roof of Bait Ullah Shareef without any excuse or reason.
- To hurt or annoy those visiting the Haram with the intention of pilgrimage.
- To visit Mecca with worldly objectives only and not to pay visit to Bait Ullah Shareef.
- To face Bait Ullah Shareef while urinating/relieving oneself.
- If a woman while helping a child to urinate/relieve himself makes him face towards Bait Ullah Shareef, she will be held responsible of disrespect of Bait Ullah Shareef.
- To spit in the direction of Bait Ullah Shareef.
- To sit or lie down with feet spread in the direction of Bait Ullah Shareef.
- To look towards Bait Ullah Shareef without valid reason, during Tawaf (rite of walking around Bait Ullah Shareef).
- To enter Bait Ullah Shareef without performing ablution.
- To discuss worldly affairs, after having entered Masjid-ul-Haram.

- To shout and make noise, after having entered Masjid-ul-Haram.
- To release intestinal gases while sitting in Masjid-ul-Haram.

CHAPTER – 5

REVERENCE OF THE PARENTS

The CREATOR of this universe has blessed the Qaloob (hearts) of the parents with a reflection of HIS OWN attributes of mercy and kindness. Thus, the parents possess a natural love and affection for their children. An image of this love and affection can be viewed even in birds and animals. Sparrow is a tiny bird, but builds a nest for itself and its off-springs. Finds and brings things to eat for its off-springs. It carries water in its beak for them. Just observe a Hen - though weak, it even fights with a cat to safeguard its off-springs. The humans, in any case, are the most eminent of the created things. They are blessed with the enlightenment of intellect. Loving one's children is a natural and understandable phenomenon for humans. It is due to this love and affection for their children, that the parents are always ready to sacrifice whatever they have for their children. It is simple to understand that when parents leave no stone unturned in rearing and grooming their children, it is incumbent upon the children as well, to honour and respect their parents and to serve and obey them wholeheartedly. All heavenly books have elaborately emphasised on this aspect. A few examples are given in ensuing extracts.

Almighty Allah's Directive in Torah

- While describing the rights of the people, it is stated in Torah:-

"Respect your parents, so that Almighty Allah may extend your life, in this world."

- At another place, it is stated:-

"Each one of you should remain fearful of your parents."

At yet another place, it is stated:-

"And who-so-ever curses his father or mother, he will be killed. Who-ever has cursed his father or mother, has actually killed them."

Almighty Allah's Directive in the 'Injeel' (Evangel)

In the Injeel of Matti (Evangel of Saint Matthew), it is recorded that Hazrat E'sa (a.s.) stated:-

"Almighty Allah directs you to respect your parents. And who-so-ever curses his parents may be killed. But you state that whatever is due to my parents from me is dedicated to Almighty Allah. And if someone does not respect his parents, he refutes the directive of Almighty Allah."

Incidents of Former Prophets**Incident 1.**

Imam Ghazali (r.h.) writes in his book "Mukashaftah Al-Qalob" that Almighty Allah said to Hazrat Musa (a.s.):-

"Oh Musa! The one who is obedient to his parents even though he is disobedient to ME, I still enter his name amongst the virtuous. But, the one who is obedient to ME but is disobedient to his parents I also consider him disobedient."

Incident 2.

Once Hazrat Yaqoob (a.s.) went to the residence of his son Hazrat Yusuf (a.s.), but he did not stand-up to welcome his father. Almighty Allah sent a divine revelation to Hazrat Yusuf (a.s.) stating, "You have undermined the honour of your father. I swear upon MY Grandeur and Majesty, in future I will not breed a Prophet from your successors." It is evident from this statement that disrespecting the parents affects the future generations as well.

(Seerat-un-Nabi by Shibli Nomani)

Almighty Allah's Directives in the Holy Quran**Directive 1**

Almighty Allah has stated in the Holy Quran:-

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ
عِنْدَكَ الْكَبَرُ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٍّ وَلَا
تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ
مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

And your Lord has decreed that you worship none but HIM. And that you be dutiful to your parents. If one

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And your Lord has decreed that you worship none but HIM. And that you be dutiful to your parents. If one

of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them, but address them in terms of honour. And lower unto them the wing of submission and humility through mercy, and say, "My Lord, Bestow on them YOUR Mercy as they did bring me up when I was young."

(Al Israel, Verse 23-24)

Allama Ibne Qaseer رحمہ اللہ writes that in the above verse the word "قضى" means to give an order. An emphatic order by Almighty Allah which will never be withdrawn, that is, "worship Almighty Allah and obey your parents." In this sacred verse four etiquettes of one's behaviour towards parents have been emphasised:-

Etiquette 1

Almighty Allah states in the Holy Quran, "فلا تقل لهما أف" (Thus, do not even say 'Oh' in front of them). Some Mufasssareen (writers of explanations of the Holy Quran) are of the view that the expression 'Oh' uttered in complain, means an attitude which is irksome towards the parents. So much so, that after hearing the parents, taking even a deep breath which reflects unpleasantness, also falls under the purview of 'Oh'.

Hazrat Ali relates that the Holy Prophet ﷺ said that within the purview of annoying if there was a degree lower than, 'Oh', Almighty Allah would have surely mentioned it. Hazrat Mujahid رحمہ اللہ while recording the Tafseer

(explanation) of this verse writes, "If the parents grow old, and a need arises for you to wash their filth and urine, still you should not even say 'Oh'. Just reflect that when you were a child they used to wash your filth and urine and never said 'Oh' while doing so."

Etiquette 2

In the holy verse mentioned above it is stated, "ولا تنهرهما" (Do not refuse anything to both). Thus, if the parents demand something which is within the laid down limits of Shariah (divine code of life), the children must fulfill it even if they have to strive hard to accomplish it. The children must always endeavour to agree and fulfil all the legitimate demands or requests of the parents. As far as possible, the children should delete the word 'NO' in their interpersonal relations with parents.

Etiquette 3

In the holy verse mentioned above it is further stated, "وقل لهما قولا كريما" (And talk to them (parents) mildly with respect). The Akabireen-e-Ummat (the noblest amongst the followers) have described the term "قولا كريما" (to talk mildly with respect) as follows:-

- When someone asked Hazrat Hassan رضي اللہ عنہ about the meaning of "قولا كريما" (to talk mildly with respect), he replied, "To address them as 'Mother' and 'Father', and not to address them by their names."

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- Hazrat Zubair Bin Muhammad رضي الله عنه writes in the Tafseer (explanation) of “قولا كريما” (to talk mildly with respect) :-

“ اذا دعواك فقل لبيكما وسعديكما ”

Whenever the parents call you, say, “I am present and ready to accomplish whatever you say.”

- Hafiz Ibne Kaseer رحمته الله states, “Do not extend your hands towards them in disrespect, instead, talk to them mildly with respect, and with dignity and civility. And fulfil whatever they desire and do not hurt and annoy them.”
- Someone asked Hazrat Saeed Bin Al Museeb رضي الله عنه, “In the Holy Quran the command for courteous behaviour appears at a number of places and I have understood these, but I have not understood the meaning of “قولا كريما” (to talk mildly with respect). He stated, “The way a purchased and guilty slave talks to his despotic and cruel master, i.e. with softness and adulation. That is how children should talk to their parents.”
- In ‘Dur-e-Mansoor’ the statement of Hazrat Qatada رضي الله عنه is appended that, “Talk in a soft tone, and in a simple way.”

Etiquette 4

In the holy verse mentioned above, it is further stated,

وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ

“And lower unto them the wing of submission and humility through mercy”.

The Akabireen-e-Ummat (the noblest among the followers) have expounded on this holy verse as follows:-

- It is given in Tafseer Ibne Kaseer that one should be hospitable, humble, kind and submissive to his parents. And should not even raise and lower hands while talking to them (as we generally do while talking to people).
- A statement of Hazrat Zubair Bin Muhammad is appended in ‘Dur-e-Mansoor’, which states, “If the parents abuse and reproach you, in return you should say – May Allah have mercy on you.”
- Someone asked Hazrat Urwa رضي الله عنه that it is stated in the Holy Quran that one should bend before his parents. What does this mean? He replied, “If the parents say something unpleasant to you, do not cast unkind looks at them.”

Directive 2

Almighty Allah states in the Holy Quran:-

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَنًا

“Say, come, I will rehearse what Allah hath (really) prohibited you from: Join not anything with HIM, be good to your parents.”

(Al-Anam, Verse 151)

The Tafseer of this verse by different Mufasssareen is as follows:-

- Hazrat Abdullah Bin Abbas رضي الله عنه states, "All the Shari'ah (divine codes of life) from Hazrat Adam عليه السلام to the 'Last of the Prophets' Hazrat Muhammad ﷺ unanimously agreed on the commands given in these verses. No element from this verse was repealed in any Shariat (divine code of life)".
- Hazrat Abdullah Bin Masood رضي الله عنه stated, "Who-so-ever wants to see the last will of the Holy Prophet ﷺ, he should read the verse of the Holy Quran given above.
- Hazrat Abdullah Bin Abbas رضي الله عنه stated, "There are some firm verses in Surah Inam, which are Mother of the Book (Al Quran)." Then he used to recite the verses given above i.e. "قل تعالوا".
- Hazrat Ebada Bin Samit رضي الله عنه relates that the Holy Prophet ﷺ said, "Who amongst you will vow about three things." Then He ﷺ recited the verses "قل تعالوا", till the end, and said, "who-so-ever will implement these three things, it is incumbent upon Almighty Allah to reward him. And who-so-ever will neglect to implement these, it is possible that Almighty Allah punishes him in this world. And if HE delays the punishment till the Day of Qiyamah, it is HIS choice. HE may punish, HE may forgive."

Directive 3

Almighty Allah states in the Holy Quran:-

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا

"And (remember) when WE took a covenant from the children of Israel, (saying): Worship none but Allah (Alone) and be dutiful and good to parents."

(Al Baqarah, Verse - 83)

In this sacred verse as well, a promise of unity of Almighty Allah is made, and in the same verse, Almighty Allah has commanded mankind to deal with the parents with honour and respect.

Directive 4

Almighty Allah states in the Holy Quran:-

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا

"Worship Allah and join none with HIM (in worship); and do good to parents"

(Al Nisa, Verse - 36)

It is recorded in 'Dur-e-Mansoor', that someone asked from Hazrat Hassan رضي الله عنه, "How can I be good to my parents?" He replied, "Spend your wealth on them, and fulfil whatever they demand. But if they ask you to commit a sin, do not do so."

Directive 5

Almighty Allah states in the Holy Quran:-

أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ

"Then be thankful to ME, and your parents as well."

Faqih Abu Al Lais Samarqandi رحمہ اللہ has reproduced statement of some Tabaeen (successors) in his famous book 'Tanbeeh-ul-Ghafiieen' which states, "To be thankful to parents means to pray for them five times a day."

Maulana Mufti A'ashiq Elahi writes in his book Haqooq-ul-Walidain:-

"One cannot thank Almighty Allah by merely uttering a few words of thanks, infact religiously following the commands of Almighty Allah both externally and spiritually throughout one's entire life, reflects thankfulness. Similarly, thankfulness of parents cannot be accomplished by merely uttering few nice words, by praising them, or by verbally agreeing with them in difficulties. In fact, thankfulness of parents is accomplished by their obedience, by serving them with money and personal efforts, and by avoiding their disobedience."

In the five Quranic verses quoted above, the importance of courteous manners towards the parents have been emphasised. If the modern and advanced nations of today

just glance at themselves, they will realise that not even a glimpse of this courteous behaviour is found in their societies. In the European countries, when the children attain the age of 18 years, they separate themselves from their parents in such a way, as if they have acquired freedom from enemies. Some of them, submerged in youthful lust forget their parents just as a man of this modern world forgets a major sin after committing it. In spite of advance scientific development and material modernisation, the human hearts are devoid of selflessness and sincerity. In the words of a poet:-

اٹھ گئی وفا یوں زمانے سے
کبھی گویا کسی میں تھی ہی نہیں

Sincerity has vanished from the world.

As if it was never present in anyone.

Humanity will remain indebted, till this universe lasts, to the 'Benefactor of Mankind' and "Pride of the Universe" Hazrat Muhammad ﷺ for blessing humanity with an invaluable lessons of elegant human behaviour and respect, and dignity of human life, which transformed aversion into affection and enmities into friendships. The children were taught to respect and honour the parents to the extent, that if a child casts a glance of respect and affection on his parents he will receive a reward of a pilgrimage for each such glance.

A sacred Hadith states:-

عن ابن عباس أن رسول الله ﷺ قال، ما من ولد يباري نظر إلى والديه نظرة رحمة إلا كتب الله له بكل نظرة حجة مبرورة قالوا وانظر كل يوم مائة مرته، قال الله أكبر وأطيب

Hazrat Ibne Abbas ؓ relates that the Holy Prophet ﷺ said, "Children who treat their parent kindly with respect, whenever they look at their parents with a sight full of affection and kindness, for each such glance Almighty Allah bestows upon them a reward of a pilgrimage. Those present in the assembly asked, "If daily such a sight is casted one hundred times (even then such a reward will be bestowed each time)?" The Holy Prophet ﷺ replied, "Yes, Almighty Allah is the GREATEST (HE bestows upon anyone whatever HE wishes, no one can hinder HIM), and HE is extremely pure (a reference of loss or deficit towards HIM is not right).

(Mushkat-ul-Masabeeh)

To love the parents is a natural passion in the children. This passion cannot be created by anyone. Imagine the extent of Almighty Allah's beneficence that even for expression of a natural mutual affection HE bestows so much reward.

An Interesting and Advise – bearing Incident

Qurtabi states with uninterrupted references that Hazrat Jabir Bin Abdullah ؓ relates that a person presented himself before the Holy Prophet ﷺ and complained that his father had seized all his wealth. The Holy Prophet ﷺ directed the person to call his father. At that instant Hazrat Jibrail Ameen

– nominated Angel for delivering divine revelations – arrived and said, "Oh Prophet of Allah ﷺ! When the father of this person arrives, please ask him the words that he has stated in his heart. Even his own ears have not heard those words." When that person came along with his father, the Holy Prophet ﷺ said, "Your son is complaining against you. Do you want to snatch away his wealth?" The father submitted, "Oh Prophet of Allah ﷺ, please ask him, other than his paternal and maternal aunts or my own person, where do I spend?" The Holy Prophet ﷺ said, "Ayyah (I know the reality)." After that the Holy Prophet ﷺ inquired from the father, "What are the words that you stated in your heart, and which even your own ears did not hear?" That person submitted, "Oh Prophet of Allah ﷺ! In every affair, Almighty Allah increases our faith and belief in You ﷺ - that is, the words, which my own ears have not heard, You ﷺ know of them". Then he said, "I read a few couplets in my heart." The Holy Prophet ﷺ said, "Let me hear these couplets." That Companion ؓ then read these couplets:-

غذوتك مولدا ومنتك يافعا
 تعل بما اجنبي عليك وتنهل
 اذا ليله ضافتك بالسقم لم ابت
 لسقمك الا ساهرا اتململ
 كاتى انا المطروق دونك بالذى
 طرقت به دونى فعينى تهمل
 تخاف الردى نقسى عليك وانها
 لتعلم ان الموت وقت موجل
 فلما بلغت السن والغايت التى
 اليها مدى ما كنت فيك او مل
 جعلت جزائى غلظة و فظافة
 كانك انت المنعم المتفضل
 فليتك اذلم ترع ابولى
 فعلت كما الجار المصاقيب يفعل
 فاوليتنى حق الجوار ولم تكن
 على بمال دون مالك تبخل

I fed you when you were young and even when you grew up.

I fulfilled all that was due to you- Everything you possess is from me.

When you fell sick on a certain night - I did not sleep that night, and spent it in a state of forced awake ness and restlessness.

As if I am sick - not you.

*Because of it I used to weep the whole night.
 My heart was fearful you may die.
 Although I knew the day is fixed.
 When you reached the age and status.
 Which I used to wish for.
 Then you compensated me with cruelty and harshness.
 As if you are conferring favour and benevolence on me.
 Alas! If you cannot fulfil the rights due to me as a father.
 At least you should have behaved as a decent neighbour.
 You should have at least given me the rights of a neighbour.
 You should not have behaved as a miser while spending my wealth or me.*

When the Holy Prophet ﷺ heard this He ﷺ held the son by his throat and said “ انت و مالك لابيک ” (You and your wealth, everything belongs to your father)”

(Muarif Al Quran through Tafseer Qurtabi)

The Reward for Courteous Behaviour Towards Parents

Incident Number 1

An orphan child of Bani Israel used to do everything according to the wishes of his mother after seeking necessary

permission from her. He bought a young cow and used to look after it very well. Once an Angel came to him in human garb and expressed his desire to buy the cow. When the child asked him the money he will give for the cow, the Angel proposed a very low price. The child informed his mother who declined to sell the cow. However, the Angel kept on increasing the price gradually and each time the child informed his mother. When it happened a number of times, the child felt that probably his mother does not want to sell the cow at all. Thus, he told the Angel that the cow will not be sold at all. The Angel said to the child, "You are indeed a very fortunate person as you do everything after seeking permission from your mother. Soon some people will come to you to buy the cow, you must then put a heavy price on it."

Incidentally, a man from Bani Israel was killed. They were told to sacrifice a cow (with certain qualities/properties). The cow possessed by the child fulfilled all the laid down pre-requisites. Thus, when the people of Bani Israel came to the child to buy his cow, the child said, "The price of this cow is an equal amount of gold in weight." The people of Bani Israel paid this heavy price and bought the cow. It is written in 'Tafseer Azizee' and 'Tafseer Mualim Al Quran Fi Daroos Al Quran' that the child got this wealth due to the reverence and obedience of his mother. "Tafseer Tibree" also dilates on a similar incident. Thus, it is evident that one receives some reward for the respect, reverence and service of parents, in this world as well.

Incident 2

Three men from Bani Israel were travelling together. Suddenly it started raining heavily. They ran and took refuge in a nearby cave. After a while, a boulder rolled down from above and fell on the cave sealing its entrance. Inside the cave everything went dark. Soon the three men who were caught inside, started getting suffocated and could see their death in front of them. They consulted each other and decided to present their virtuous deeds before Almighty Allah for seeking HIS support and help. Thus, one of them said, "Oh CHERISHER of the Universe! YOU know that my parents were old. I used to take the goats out for grazing for the whole day. On returning back, I used to feed the milk of the goats to my parents. Once, I returned late and my parents had fallen asleep. Oh Almighty Allah! I kept waiting throughout the night with the cup of milk in my hand, with the intention to serve them the milk whenever they wake. The night passed away in this state. Oh MERCIFUL PROTECTOR of the Universe! If this deed of mine carries any value by YOU, bless us with good fortune by removing the boulder from the entrance." Soon they observed that the boulder slipped a little and one-third part of the entrance opened. Then the other two persons also prayed and the boulder moved away altogether.

(Seerat-un-Nabi By Allama Shibli Nomani)

permission from her. He bought a young cow and used to look after it very well. Once an Angel came to him in human garb and expressed his desire to buy the cow. When the child asked him the money he will give for the cow, the Angel proposed a very low price. The child informed his mother who declined to sell the cow. However, the Angel kept on increasing the price gradually and each time the child informed his mother. When it happened a number of times, the child felt that probably his mother does not want to sell the cow at all. Thus, he told the Angel that the cow will not be sold at all. The Angel said to the child, "You are indeed a very fortunate person as you do everything after seeking permission from your mother. Soon some people will come to you to buy the cow, you must then put a heavy price on it."

Incidentally, a man from Bani Israel was killed. They were told to sacrifice a cow (with certain qualities/properties). The cow possessed by the child fulfilled all the laid down pre-requisites. Thus, when the people of Bani Israel came to the child to buy his cow, the child said, "The price of this cow is an equal amount of gold in weight." The people of Bani Israel paid this heavy price and bought the cow. It is written in 'Tafseer Azizee' and 'Tafseer Mualim Al Quran Fi Daroos Al Quran' that the child got this wealth due to the reverence and obedience of his mother. "Tafseer Tibree" also dilates on a similar incident. Thus, it is evident that one receives some reward for the respect, reverence and service of parents, in this world as well.

Incident 2

Three men from Bani Israel were travelling together. Suddenly it started raining heavily. They ran and took refuge in a nearby cave. After a while, a boulder rolled down from above and fell on the cave sealing its entrance. Inside the cave everything went dark. Soon the three men who were caught inside, started getting suffocated and could see their death in front of them. They consulted each other and decided to present their virtuous deeds before Almighty Allah for seeking HIS support and help. Thus, one of them said, "Oh CHERISHER of the Universe! YOU know that my parents were old. I used to take the goats out for grazing for the whole day. On returning back, I used to feed the milk of the goats to my parents. Once, I returned late and my parents had fallen asleep. Oh Almighty Allah! I kept waiting throughout the night with the cup of milk in my hand, with the intention to serve them the milk whenever they wake. The night passed away in this state. Oh MERCIFUL PROTECTOR of the Universe! If this deed of mine carries any value by YOU, bless us with good fortune by removing the boulder from the entrance." Soon they observed that the boulder slipped a little and one-third part of the entrance opened. Then the other two persons also prayed and the boulder moved away altogether.

(Seerat-un-Nabi By Allama Shibli Nomani)

Incident 3

A person used to rever and respect his parents a lot. He always remained busy in serving his parents. When the parents grew very old, the brothers of this person advised him that they should distribute the property of the parents while they are still alive, so that there is no misunderstanding later-on. This person said, "You may distribute the property amongst yourselves, and give me the task of looking-after and serving my parents. The brothers willingly delegated this responsibility to him. This person used to toil throughout the day, and after coming back home he used to look after and serve his parents, as well as, his family. After some years, his parents passed away.

Once while this person was asleep, he had a dream in which someone said to him "Oh young man! You revered and respected your parents a lot. You always kept them happy and satisfied. In exchange you will be rewarded. Go to that mountain. You will find a Dinar (Arab currency). Pick it up; in it there are lot of blessings for you." In the morning when this person woke-up, he went to the same mountain and found a Dinar lying there. He picked it up and returned happily. While on his way, he saw a fish shop. He decided to buy a large fish so that he and his family could eat it. When he reached back home, his wife chopped the fish to cook it. When the stomach of the fish was cut open, they found a very precious diamond in it. The husband and wife, felt extremely

happy over the find. The person sold that diamond, and got so much money in return, that it was enough for him and his family for their entire life.

Incident 4

An elderly person used to remain busy in worshipping Almighty Allah throughout the day and night. Once he thought that he should meet some friend of Almighty Allah. Soon he saw a dream that a person is grazing a herd of goats and someone said, "This person is a friend of Almighty Allah. You may meet him." When that elderly person woke-up, he felt the urge to meet this person. A few days later, the elderly person saw the same person grazing his herd of goats close-by. The elderly person felt very happy, met him and said to him, "I want to stay with you, in your house, as a guest for few days." The herdsman agreed and took the elderly person alongwith him to his abode. At night when both were having an exchange of views the elderly person mentioned his dream, and asked the herdsman, "What deed have you performed which is so pleasing to Almighty Allah, that HE has made you HIS friend?" On hearing this, the herdsman started weeping. Then the herdsman opened a close-by room. In it were two persons with mutilated faces lying on their beds. The elderly person was astonished to see them and said, "Who are they?" The herdsman replied, "They are my negligent and sinful parents. Once they so arrogantly uttered rude and impudent words for Almighty Allah, that HE

mutilated their faces. During the day I graze my herd of goats. When I come back, first I feed my parents and then I eat myself. Though they have received the punishment for their offence right in this world, yet I am duty-bound to serve them, for they are my parents." The elderly person was surprised, he embraced the herdsman and said, "I worship during the nights and keep fasts during the days, but I could not attain the status that you have achieved by revering and serving the parents."

(Haqooq Waldain)

Incident 5

Hazrat Ovais Qarniؓ was amongst the most distinguished Tabaeen (successors). He was fortunate to be in this world during the period of the Holy Prophet ﷺ, however, did not get the honour to meet the Holy Prophet ﷺ in person. He always remained busy in serving his mother. Once he asked for permission from his mother for travelling to Medina Munawwara in order to attain the honour of the Companionship of the Holy Prophet ﷺ. His mother said, "You may go, but do return soon." Hazrat Ovais Qarniؓ travelled to Medina Munawwara, but the Holy Prophet ﷺ was out of town in order to participate in a battle. He could not wait for a long time in Medina Munawwara, due to the instructions of his mother, and therefore returned back home. When the Holy Prophet ﷺ returned and was apprised that a young man from the tribe of 'Qaron' had come to meet Him

but returned due to the instructions of his mother, the Holy Prophet ﷺ gave his sacred robe to Hazrat Umer and Hazrat Aliؓ and said, "Deliver this as a gift from Me to Ovais Qarni and tell him to wear this robe and pray for forgiveness of my sinful followers." It is mentioned in 'Tazkira-e-Aulia' that after the death of the Holy Prophet ﷺ Hazrat Umer and Hazrat Aliؓ delivered the robe to Hazrat Ovais Qarniؓ.

Incident 6

One brother of Hazrat Khawaja Abu Al Hassan Kharqaniؒ always remained busy in worship throughout the day and night. Hazrat Khawaja Abu Al Hassanؒ, however, used to spend most of his time caring and serving his parents. One night, while busy in worship, his brother heard a voice, "WE have forgiven your brother, and due to his blessings, have forgiven you as well." His brother was surprised and thought, "I always remained busy in worship, but I have been forgiven due to Abu Al Hassanؒ." The voice said, "WE don't need your worship, instead, WE desire service and obedience of a needy mother."

Reverence of Parents and Imprints of Ancestors

It is written in 'Tabqa'at Ibne Sa'ad' that during the reign of Khalifa Hazrat Usman Ghaniؓ the price of date trees rose so much that a single tree costed one thousand Dirhams (Arab currency). One day Hazrat Osama bin

Zaidؓ cut the trunk of date tree and retrieved pith from within it. People were surprised and asked, "Why are you wasting such a precious tree?" Hazrat Osamaؓ replied, "My mother has desired to have this pith. Whenever she orders something, I consider it my duty to fulfil it."

(Tazkar Sahabia't)

2. Hazrat Sultan Bayazeed Bistamiؒ used to say, "Whatever ranks (spiritual) Almighty Allah has bestowed upon me, are due to the blessed prayers of my mother." Someone asked him that how did it happen? He said, "When I was a young boy, once my mother asked for water. When I went to her with a glass of water, I found her asleep. I kept standing, the whole night, by her side with the glass of water in my hand. It was severely cold and I trembled the entire night. When my mother woke-up and saw me waiting with a glass of water, she felt very happy and prayed a lot for me. Due to the auspiciousness of these prayers, Almighty Allah opened for me the doors of 'Walayat' (friendship of Allah)."
3. Imam Azam Hazrat Abu Hanifaؒ used to reverence and respect his mother a lot. Whenever his mother felt the need to seek explanation of a precept, she used to ask a very old Faquih (doctor of Islamic law). On such an occasion Imam Azam Abu Hanifa would help his mother to climb onto a camel, and would himself walk in front of it holding the nose-string in his hand. On seeing this, people would respectfully line-up on both sides of the

route and shower blessings on them. On reaching the destination, mother of Imam Azam Abu Hanifaؒ would seek the explanation of the precept from the Faquih (doctor of Islamic law). Many a times it happened that the old Faquih did not know the true explanation of the question posed. In such a situation he would inquire it in whispers from Imam Azam Abu Hanifa, and then explain it to his mother loudly. Imam Azam Abu Hanifaؒ possessed humility and courtesy to the extent that throughout his life, he never revealed it to his mother, that whatever explanations she sought, he himself is the expert of these explanations. This was so because he desired that his mother must attain total tranquillity – source was immaterial. It was due to this reverence and respect for his mother that he became Imam Azam.

4. Hazrat Maulana Shah Fazal-ur-Rehman Ganj Muradabadiؒ was endowed with supernatural powers. As a young boy he came to Shah Abdul Azizؒ to study but, he left after a few days. Hazrat Shah Abdul Azizؒ asked him, "Why are you leaving so soon?" He replied, "I had the permission for only this much duration from my mother." It was the respect and reverence of the mother which made him a 'Sahib Kashaf' (person who receives spiritual revelations).

Summary

To respect and honour the parents throughout their life is obligatory for the children. However, when the parents are past their prime years of bloom, grace and power and become old, the children should look after and care for them more earnestly. Children must guard against every possibility of disheartening their parents due to their negligence. When the parents are in need of help and kindness of the children and when they are old and weak, it is the responsibility of the children that they do not utter a word or do anything, which hurts the parents. At such a time one should remember his own childhood – a time when he was in need of love and kindness of his parents, could not cover his body by himself, could not turnover by himself while in bed, could not arrange for his food by himself, so much so that he could not even remove the filth stuck with his body. In such a state of helplessness, a father's loving attention and a mother's affectionate caring enabled him to live and grow. It was the mother who fed the child first then ate herself, who put the child in bed first then slept herself, who would even clean the shoes of the child with a corner of her scarf, and who would make the child wear the shoes with her own hands. The time has come today, for the child to compensate for the favours rendered to him by his parents. Thus, it is incumbent upon the children to respect and honour their parents and to care for them in the best possible way. The Holy Prophet ﷺ said:-

„ الجنة تحت اقدام الامهات „

'Heaven is under the feet of mothers'

On another occasion He ﷺ said:-

„ رضا الرب في رضا الولد وسخط الرب في سخط الولد „

"The consent of Almighty Allah lies in consent of father and the displeasure of Almighty Allah lies in the displeasure of father."

It is an irrefutable fact that any amount of service rendered by the children for the parents cannot truly compensate for their kindness and benevolence. Even if all the blessings of the universe are given to the parents in one bite by the children, yet it does not compensate for the milk they drank from the breasts of their mother.

Someone asked a noble person that what is the difference between the love of a father and a son? He said, "If a son falls sick with an incurable disease, the father weeps and keeps praying for the long life of his son, and if it was within his power, he would give the remaining days of his life to his son and accept to die himself. If however, the father falls sick and becomes incurable, the son gets disappointed and prays that Oh Almighty Allah, please call-over my father to YOURSELF." Such injustice for total sincerity is surprising.

May Almighty Allah bestow us the ability to rever and respect our parents and the strength to serve them and be dutiful to them. Ameen.

CHAPTER - 6

ETIQUETTES FOR THE STUDENTS

It is stated in a Hadith, “ العلم نور ” (*Knowledge is light*). When a man's chest is illuminated with this light, he attains a life of excellence and perfection. In the absence of knowledge, there is no difference between man and animals. However, there are certain conditions which must be fulfilled even for seeking knowledge.

Hazrat Aliؓ was asked, “Is knowledge better or wealth?” He replied, “Knowledge.” He was again asked, “What is the basis?” He said, “ العلم ورثة الانبياء ” (*Knowledge is the legacy of the Prophets*), and wealth the legacy of Pharaoh (King of Egypt) and Korah (Karooon).

- Knowledge makes friends, wealth makes enemies.
- Knowledge cannot be stolen; there is no peace with wealth.
- When old, the knowledge is more valuable; goods when old are less valuable.
- A knowledgeable person gains excellence, a wealthy person gains bashfulness.
- When spent, knowledge increases while the wealth decreases.

- On the Day of Qiyamah there will be no account for knowledge, but wealth will be accounted for.
- The heart is illuminated by knowledge and darkened by wealth.
- Knowledge protects the man while wealth is protected by him.
- Due to enormity of knowledge the Holy Prophet ﷺ said, “ما عبدناك حق عباد” (We could not worship YOU the way YOU should have been worshipped), due to enormity of wealth the Pharaoh said, “أنا ربكم الأعلى” (I am your glorious lord).

It is also a fact that a few worldly advantages can be obtained due to wealth, but wealth is not useful in every difficulty. For example:-

- We can buy power glasses with wealth but not sight.
- We can buy a soft bed with wealth but not sound sleep.
- We can buy books with wealth but not knowledge.
- We can flatter people with wealth but cannot attain someone's love and affection.
- We can buy jewellery with wealth but not beauty.
- We can have a servant with wealth but not a son.
- We can buy hair dye with wealth but not youth.

Thus, instead of seeking wealth, one should seek knowledge. He will thus be successful in this world as well as in the hereafter. Some etiquettes of attaining knowledge are given in ensuing paras.

Etiquette 1: (Sincerity of Purpose)

While seeking knowledge, a student should not have a vicious or worldly purpose in view. Hazrat Sufyan Soori رحمه الله stated that if a student seeks knowledge with virtuous intentions, then there is none better than him. The Holy Prophet ﷺ stated, “The reward of every act is based on the intention, and everyone gets what he intends.”

Many worldly actions, due to excellence of intention, attain the status of ‘A’amal-e-A’akhirat’ (deeds of the hereafter). On the other hand, there are other actions which in their outward manifestation resemble ‘A’amal-e-A’akhirat’ (deeds of the hereafter), but due to viciousness of intention are counted amongst the worldly deeds. In ‘Jama Al Fawaid’, it is related by Hazrat Ibne Umer رضي الله عنه, “One who has sought knowledge for anyone other than Almighty Allah, should make his abode in Hell.”

A Hadith is recorded in “Abu Dawood Shareef” which states that the Holy Prophet ﷺ said, “Don’t seek knowledge so that you can boast amongst the learned, or argue with the ignorant and sit at a raised platform in gatherings. One who does so, his abode is Hell – Hell.” It is related by Hazrat Abu

Dardahؓ that the Holy Prophet ﷺ said that Almighty Allah sent a revelation to a Prophet ﷺ directing him to tell his people, "Those who attain the knowledge of religion with any purpose other than practically adopting it in their lives, and thus by A'amal-e-A'akhirat (deeds of the hereafter) earn the world instead –you are those who appear before the people wearing the hide of a goat although you carry a heart of wolf within you. Your tongues are sweeter than honey but your hearts bitter than poison. You deceive ME and jest with ME. Alright, I will put you in such a tumult that many a wise and prudent will be astonished."

Yazeed Bin Habib states that someone asked the Holy Prophet ﷺ, "What is occult lust?" He ﷺ replied, "To seek knowledge with the desire that many people will be his attendants." Maulana Manzoor Ahmed Nomani writes that if people firmly decide to educate their children with an intention of religious awareness and success in the hereafter, they will certainly experience a blissful response from Almighty Allah. Every such person will Insha Allah experience the graceful blessings of:-

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا

"Right graciously did her LORD accept her. HE made her grow in purity and beauty."

Hazrat Ibne Abbasؓ stated, "If the learned people had respected their knowledge and transformed their deeds

accordingly, Almighty Allah, HIS angels and all the virtuous people would have loved them, and they would have enjoyed awe over the created. But they used their knowledge to earn the world. Therefore, Almighty Allah was annoyed with them and they themselves became worthless amongst the created."

There was a time when people used to spend their wealth to gain knowledge. Today knowledge is used to earn wealth. Those who used to spend the night on just a mat and offered the 'Fajr' (morning) prayer with the ablution of Esha (night) prayers, today, their children are habitual of sleeping on soft beds. Those who used to study so much that the expenditure of oil of their lamps was more than the expenditure of their food; today their students waste half the day reading newspapers. Instead of seeking Almighty Allah, today, the people seek the world. This is the result of faulty intentions.

When Nizam-ul-Mulk established Madrassa Nizamia, a large number of students registered for education. For a few years, institutions had an encouraging educational atmosphere. However, slowly and gradually the students lost fervour and interest to seek religious education. Someone complained to Nizam-ul-Mulk that inspite of spending large sums of money for the comfort and convenience of the students, necessary results were not forthcoming. In order to find out the true situation, Nizam-ul-Mulk changed his appearance and went to the Madrassa after Esha (night)

prayers. There he saw the students sitting in-groups of two or three and exchanging arguments. Nizam-ul-Mulk approached a student and after wishing him, he asked him what he was doing there. The student replied, "I am here to attain education." Nizam-ul-Mulk again asked him "For what?" The student replied, "My father is a renowned jurist. After gaining education here, I will go and occupy his position." Nizam-ul-Mulk asked another student, "Why do you want to gain knowledge?" He replied, "My father is the Khateeb (incharge preacher) in such and such mosque. After finishing my education here, I will also attain that status." Nizam-ul-Mulk went to many students and asked the same question. Every student had the same answer that the education they are acquiring will help them attain a certain status, and thus respect in the society. On hearing the students Nizam-ul-Mulk became disheartened, as the students were seeking the world not knowledge. Thus, he thought that it is futile to spend such a large amount for this purpose, he should close the Madarassa and spend the money for some other good purpose. He was leaving the Madarassa with these thoughts, when he found a lonely student sitting under a lamp studying a book attentively. Nizam-ul-Mulk decided to question this student as well. He approached the student and wished him. The student returned the wishes, but didn't raise his eyes to see who was wishing. Nizam-ul-Mulk was surprised. He said, "What is the matter, you are not responding to me, say something at least." The student was very blunt and said, "I

have not come here to converse with you." Nizam-ul-Mulk asked him, "After all, what is your purpose of coming here?" The student replied, "I want to attain the consent of Almighty Allah, and I don't know how to achieve it. The knowledge to achieve my purpose is available in these books. I have come here to gain this knowledge. Please, be merciful, and don't waste my time." Nizam-ul-Mulk felt extremely happy to hear this answer and decided that as far as a single student with this intention was present in the Madarassa, he will not reduce the funds for it. The same child grew-up to become Imam Ghazali رحمۃ اللہ علیہ.

Etiquette 2: (A Student Should Cleanse Himself of Evil Traits and Displeasing Habits)

Imam Ghazali رحمۃ اللہ علیہ writes in "Ahya-ul-Aloom" just as 'Namaz' (prayer) which is a worship of external organs is not accepted without external cleanliness, similarly knowledge which is a spiritual worship, cannot be attained without internal purity. The Salf Saleheen (pious ancestors) have related that the person who doesn't prevent himself from sins as a student, Almighty Allah involves him is one of the three things – either he dies as a young man, or inspite of excellence and perfection he wanders about aimlessly here and there, and his knowledge is wasted, or he suffers the humiliations of service and flattery of a King or a wealthy person. Just as without turning-on a lamp there is no light, similarly knowledge without practice doesn't benefit. Hazrat

Shafiq Bulkeet رحمہ اللہ used to state, "A student cannot benefit without practically adopting these things, though he may have read eighty boxes of books:-

1. Should not love the world, as it is not the abode of a Muslim.
2. Should not adopt friendship with the Satan, as he is not an ally of a Muslim.
3. Should not hurt anyone, as this is not the practice of a Muslim.

Muhammad Bin Mahmud رحمہ اللہ stated that to gain and increase knowledge is worthless until fear of Allah and His obedience increases simultaneously.

Abdul Rehman Bin Qasim رحمہ اللہ stated, "I remained in the care of Imam Malik رحمہ اللہ for twenty years. Out of these eighteen years were spent to learn etiquettes and ethics, and two years to gain knowledge." Hazrat Sha'heer رحمہ اللہ stated, "Keep weeping while attaining knowledge, for you are not merely gaining knowledge but immersing yourself in the proof of Almighty Allah."

In the biography of Hazrat Maulana Muhammad Hussain Kandhalvi رحمہ اللہ it is included that as a student he used to buy just the bread from the market and not the curry. The curries cooked in the restaurants contained dried portions of mungas, and the custom of sale of market gardens prevalent at that

time was illegal according to Shariah (divine code of life). Therefore, he used to eat just the bread, without curry.

Hazrat Maulana Ahmed Ali رحمہ اللہ went to Calcutta in connection with a job of 'Muhaddis Saharanpuri Madarassa'. He was so discreet, that while in Calcutta when he went to meet someone known to him, he paid for the Rickshaw out of his own pocket, although the Madarassa was also to benefit from the meeting.

Hazrat Maulana Khalil Ahmed Saharanpuri رحمہ اللہ would never use anything belonging to the Madarassa for himself. So much so, that he would not even sit on the floor of the Madarassa unnecessarily. The state of Taqwa (abstinence) of some others was such that on the occasion of annual function of the Madarassa, they would accept the responsibility of chief organiser of the kitchen, but would get the food for themselves from their own houses.

A student extinguished one lamp and lit another lamp, after Fajr Prayers, and started studying. A person present there, noticed this and questioned the student about it. The student replied, "The first lamp belongs to the mosque, I keep it alight till permitted. Then I light my personal lamp and study." Sheikh Al Hadees Maulana Muhammad Zikria رحمہ اللہ stated, "If a student has not become Sahib-e-Nisbat (to establish friendship with Almighty Allah) as a student, he has achieved nothing. A student should make it incumbent upon himself to comply the Sunnah way of life in true spirit. Two students travelled far and wide to gain knowledge. When they

returned after two years, one of them was a perfect Faqeeh (Islamic jurist) while the other was without knowledge and expertise. The nobles of the town examined both, and found out that the one who became the perfect Faqeeh (Islamic jurist) used to strictly follow the Sunnah (way of life of the Holy Prophet ﷺ) strictly.

A student should be very careful about what he eats. Almighty Allah states in the Holy Quran:

يَتَأْتِيهَا الرُّسُلُ كُلُّوْا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا

(Oh Prophet! Eat from amongst the pure and do virtuous deeds).

The Mufasssareen (writers of explanations of the Holy Quran) have raised an issue here, i.e., that “اكل طيب” (pure and admissible) has been mentioned first, because it plays a vital role in “عمل صالح” (accomplishment of virtuous deeds). The Holy Prophet ﷺ prayed,

“اللهم انى اسئلك رزقا طيبا وعلما نافعا و عملا مقبلا .”

[Almighty Allah, I seek from YOU pure subsistence, beneficial knowledge and accepted deeds].

Thus, we learn here, that without “اكل حلال” (lawful food – in Islamic sense), one cannot attain “علم نافع” (beneficial knowledge) and “عمل صالح” (virtuous deeds). Now-a-days some student eats others’ food without their permission, as if it were booty. They consider the belongings

of the Madarassa their inheritance. If they follow a life of abstinence, the blessing of the world will automatically come to them.

An episode of a student appears in many books that he was a student of a Madarassa in Delhi, however, used to live in a mosque at night. A girl of a neighbouring locality was once going to her relatives, when suddenly sectarian clashes broken out. The girl, seeing many people fighting and killing each other got frightened and entered the same mosque for safety. Since it was late in the night, the student also felt disturbed to find a young girl in the mosque, and told her, “It is not appropriate for you to stay here in the mosque. If the people see you here, they will humiliate me, and may even throw me out of the mosque and my education will suffer.” The girl replied, “You are aware of the violence outside. If I go out I will be unsafe, and may even be killed. A mosque is House of Allah, and if I don’t get protection here, where can I get it?” The student had no answer, and permitted her to sit in a corner. The student himself sat in the other corner and became busy in his studies. While studying, the student would put his finger in the flame of the lamp every now and then, and spent the whole night like this. The girl was observing him from the other corner. At dawn, the student told the girl, “The crowd has dispersed and there is no one outside. Let me take you to your house.” The girl said, “I will not move, until you tell me why you were placing your finger in the flame of the lamp again and again.” The student

told the girl that she should not bother about it, but the girl insisted to know the reason. The student then said, "The satan was inducing evil thoughts in my mind and was inciting me for sin. Whenever my inner self (evil desires) would flare-up I would put my finger in the flame and tell my inner self (evil desires) that you cannot endure the burn of the fire of this world, how will you endure the fire of Hell." She was surprised at the reply, and quietly went away. She told her parents the entire episode. The father of the girl was a wealthy and a religious person. The girl herself was beautiful as well as graceful, and many wealthy young men had sent messages for marriage. But the girl told her parents, "If you marry me with this student, I will consider it an honour to serve him throughout my life." Thus, she was married to the student, and he became the inheritor of that wealthy family. The one who abstains from corruption and ill-gotten wealth, Almighty Allah bestows the same blessings onto him through legal and lawful means. A student should protect his sight from wandering so that he is blessed with humility in worship and delight of knowledge.

Etiquette 3 (A Student Should Consider Reverence of the Teachers an Obligation for Himself)

The Holy Prophet ﷺ said that respect of an old Muslim, religious scholar, Hafiz-e-Quran (one who remembers Holy Quran by-heart), a just ruler, and a teacher is synonymous to respect of Almighty Allah. Ibne Wahab used to say that

whatever he has achieved is due to respect and reverence of Imam Malik رحمته الله عليه. A student should listen to the teacher carefully. If he doesn't understand anything, he should respectfully seek clarification. To talk a lot in front of the teacher is ill-mannerism. Imam Ahmed Bin Hambal رحمته الله عليه never spoke the name of his teacher, due to deep respect and reverence for him, and used to make a mention of him with reference to his family name. Someone asked Imam Bukhari, "Do you carry a wish in your heart?" He said, "I wish my teacher Ali Bin Madeeni as alive and my companion." Imam Rabee رحمته الله عليه said, "I never picked up the courage to drink water in front of my teacher Imam Shafee رحمته الله عليه." Imam Shafee رحمته الله عليه said, "Due to deep respect for my teacher I used to turn the page of the book softly, lest my teacher hears me do so."

If the teacher explains a point which the student is already aware of, still the student should not reveal that he already knows the explanation. Also a student should never talk against the teacher,

It is the right of the teacher, that the students should meet him even after completing their education. It is written in "Sharah-ul-Tariqat-ul-Muhammadia," that when Imam Halwonee رحمته الله عليه left Bukhara and went to another place, all his students except Imam Zar Nooji رحمته الله عليه travelled there to meet him. After a long time when Imam Zar Nooji رحمته الله عليه met Imam Halwonee رحمته الله عليه, he submitted his apology for being unable to meet him earlier stating the care and service of his mother as

an excuse. At that moment Imam Halwonee رحمۃ اللہ علیہ said, "You will live a long life, but you will not be able to impart lessons." And that is exactly what happened later on.

Once, as a student, Shah Abdul Rehman Muhaddis Panipatee رحمۃ اللہ علیہ, left Pani Pat and arrived in Saharanpur. Before leaving Pani Pat he gratefully met all his teachers, but could not meet one of them, from whom he had taken the initial lessons. After reaching Saharanpur when he restarted his studies, he faced difficulty in remembering his lessons, and spent many days worrying about it. One day a thought suddenly occurred to him, and he wrote a letter of apology to the teacher whom he could not meet before leaving Pani Pat. The teacher wrote in return – when you met all other teachers and didn't meet me before leaving Pani Pat, I thought you had disregarded me because you consider me an inferior teacher. Now, after receiving your letter of apology, I feel elevated. I pray for your welfare. As soon as Shah Abdul Rehman Muhaddis Panipatee رحمۃ اللہ علیہ received this reply, he felt relieved and never again felt any difficulty in remembering his lessons.

If a student ever behaves arrogantly with his teacher, he must immediately seek forgiveness from him humbly. Once Imam Ahmed Bin Hambul رحمۃ اللہ علیہ was sitting resting his back against a support. During the conversation the name of his teacher Ibrahim Bin Tuman was mentioned. On hearing his name, Imam Ahmed رحمۃ اللہ علیہ immediately sat upright and said,

"It is unbecoming behaviour to sit resting ones back against a support while the name of an elder is mentioned."

It is also necessary for a student to love the family members of the teacher. He must interact with them respectfully. Allama Sherani رحمۃ اللہ علیہ writes, "Not to respect the teacher is a sufficient indication of negligent attitude on the part of the student. Similarly, if he tries to acquire the residence or stipend of the teacher, on his death, and tries to compete with the children of the teacher in these matters and considers himself more deserving it is great disrespect to the teacher".

When Imam Bukhari رحمۃ اللہ علیہ started studying "Kitab-ul-Zakat" under the guidance of his teacher Muhammad Bin Hassan, he said to Imam Bukhari رحمۃ اللہ علیہ, "It is better for you to study Ilm-e-Hadith because I think that knowledge is more suited to your personality." Imam Bukhari accepted the advice of his teacher, and then the world saw that he became the Ameer Al Momineen (leader of the believers) in Ilm-e-Hadith. It is written in "Taleem Al Mutta'allam," that changing teachers again and again results in loss of blessings in attaining knowledge.

Hazrat Mirza Mazhar Jan Janan رحمۃ اللہ علیہ attained certification ¹Ilm-e-Hadith from Hazrat Haji Muhammad Afzal رحمۃ اللہ علیہ. Hazrat Mirza Mazhar Jan Janan رحمۃ اللہ علیہ states, "On completion of my education, Hazrat Haji Muhammad Afzal رحمۃ اللہ علیہ presented me his cap, which he had worn for fifteen years under his turban. At night I soaked that cap in

hot water. In the morning I drank that water, the colour of which had turned darker than the drink of cassia fistula. Due to blessings of that water my heart got so enlightened that no book remained difficult for me.

The students, who cast aspersions on their teachers and plan to raze the Madarassas to the ground, should pay attention to the incidents mentioned above.

Once Hazrat Maulana Khair Muhammad Jallundhari رحمته الله عليه was giving a lesson on Hadith, when he faced difficulty in explaining a certain point. He stopped and thought for a while but could not remember the true explanation. The students were waiting for the explanation. After a while Hazrat said, "Dear students, I am facing difficulty in explaining this point. Please wait for a while. I will go to such and such person (he named the person who had been his student) and ask for the correct explanation." The students were astonished at the selflessness of such an illustrious teacher; although he could have pended the explanation to the next day. But sincerity and devotion are strange blessings. When Hazrat went out and reached the door of the other teacher, he immediately came out and on seeing Hazrat Maulana Khair Muhammad Jallundhary رحمته الله عليه and said, "Hazrat, what has brought you here?" He said, "I cannot remember the explanation of a point, and I decided to consult you." Since that teacher was groomed under the auspicious guidance of Hazrat Maulana Khair Muhammad Jallundhary رحمته الله عليه, he held the relevant book in his hand and said, "Hazrat,

when I studied this book from you, you had explained this point in this fashion," and he explained the point in detail.

A student can neither attain knowledge nor benefit from it without paying due respect to his teachers. The one, who attained his objective, did so due to the respect and reverence of the teachers and the one who failed to achieve his objective, failed due to his own ill-mannerism. There is a famous saying:-

„ الحرمة خير من الطاعة „

"Elegant etiquettes are better than worship"

Oh people! Don't you see that one doesn't become an infidel by committing a sin, but by considering it inconsequent and by ill-mannerism? Sheikh Imam Sa'ad-ud-Din Shirazi رحمته الله عليه said, "Who-so-ever wants that his son should become a learned person, he should look after, respect and care for the poor learned persons. If his son doesn't become a learned person, his grandson will definitely become one." Sometimes, Hazrat Abdullah Bin Abbas رحمته الله عليه would hold the horse of his teacher Hazrat Za'id Bin Samit رحمته الله عليه. This was purely due to respect and regard for him.

Hazrat Ali رحمته الله عليه said about the respect of a teacher:

انا عبد من علمني حرفا واحدا ان شاء باع وان شاء اعتق وان شاء استرق

"I am slave of a person who taught me even one word. If he desires he may sell me, he may set me free, or he may keep me as his slave."

A poet has written strange couplets about the rights of a teacher:

رايت احق الحق حق المعلم
واوجه حفظا على كل مسلم
لقد حق ان يهدى اليه كرامة
لتعليم حرف واحد الف درهم

Of all the rights, most rights are due to a teacher

To protect the rights of a teacher is most important for Muslims

*Undoubtedly, the teacher deserves utmost respect
And even One thousand Dirhams for teaching just
one word is less*

Etiquette 4: (A Student Should Consider Service of his Teacher a Source of Betterment for Himself)

A'tika, the sister of Hazrat Hammad Bin Salma رحمته الله عليه once said, "Hazrat Imam Abu Hanifa رحمته الله عليه used to beat the cotton in our house, and used to fetch milk and vegetables for us. Similarly, he used to do many other trifle jobs for our household." Hazrat Hammad رحمته الله عليه was the teacher of Hazrat Imam Abu Hanifa رحمته الله عليه. No body could imagine at that time that this student (as well as attendant) of Hammad Bin Salma will become the most accomplished personality of the world.

Caliph Haroon Al Rasheed sent his son into the care of Hazrat Asmaee رحمته الله عليه for education. Once the Caliph went to

meet his son, and saw that his son was pouring water for Hazrat Asmaee رحمته الله عليه who was performing ablution and washing his feet. Caliph Haroon Al Rasheed said to Hazrat Asmaee رحمته الله عليه, "I had sent my son to you for education as well as grooming. It would have been very appreciable, if you had taught him elegant etiquettes." Hazrat Asmaee رحمته الله عليه said, "He is already pouring water." Caliph Haroon Al Rasheed said, "Hazrat, you should have told him to pour water with one hand and wash *your* feet with the other."

It is mentioned in the biography of Sheikh Al Islam Hazrat Maulana Hussain Ahmed Madnee رحمته الله عليه, that once a large number of guests arrived at the residence of his teacher Hazrat Sheikh Al Hind رحمته الله عليه, and stayed with him for many days. There was just one toilet at his residence. Hazrat Madnee رحمته الله عليه used to come daily during the night and clean the toilet. In the morning the guests would find the toilet clean.

Hazrat Madnee رحمته الله عليه was imprisoned in a jail in Malta, along with his Sheikh Mehmood Al Hassan رحمته الله عليه and soon winters set-in. When Sheikh Al Hind Hazrat Mehmood Al Hassan رحمته الله عليه used to get up during the night for Tahajjud prayer, the water used to be extremely cold. His student Hazrat Madnee رحمته الله عليه thought of a plan. He would fill a container with water before going to sleep, and adopt a posture of Sajida and used to sleep in that posture keeping the container between his legs, stomach and arms. Thus, the water would be warm due to body heat, when he used to get

up for Tahajjud prayer. He would give this warm water to his teacher for ablution. This routine continued for a long time. One night Hazrat Madnee رحمۃ اللہ علیہ was very tired and could not keep the water with him. For the Tahajjud prayers he had to give cold water to his teacher. Sheikh Al Hind Hazrat Mahmood Al Hassan رحمۃ اللہ علیہ said, "Have you brought this water from the same source from which you used to bring earlier?" Hazrat Madnee رحمۃ اللہ علیہ submitted, "I was negligent last night, as I could not keep the water with myself before going to sleep." It was on that occasion that Sheikh Al Hind Hazrat Mahmood Al Hassan رحمۃ اللہ علیہ learnt the secret that in order to provide him warm water for ablution, his student used to sleep the whole night, in the posture of Sajida.

Qazi Imam Fakhar Al Deen Arsabandi رحمۃ اللہ علیہ was the highest Imam of the city of Maroo. The King used to hold him in very high esteem. Qazi Imam Fakhar used to say, "I used to serve my teacher Qazi Imam Abu Yazeed Daboosi رحمۃ اللہ علیہ a lot. I cooked his food for thirty years and never took a bite from it. Due to this service of the teacher, I have attained my present status, whereby even the King also holds me in high esteem, and respects me."

Etiquette 5: (It is Incumbent upon a Student to Respect Religious Books)

A student should touch a religious book only when clean. Shams Al A'aima Halwanee رحمۃ اللہ علیہ says, "Whatever knowledge I gained, elegant behaviour and etiquettes played

a major role in its acquisition. I never touched a book without ablution." Imam Sarkhasee رحمۃ اللہ علیہ in spite of suffering from flatulent never touched a book without ablution. Once while studying he performed ablution seventeen times.

A student should not spread his feet towards religious books. While stacking books should keep the book of Hadith below Tafseer, a book of Fiqh below the book of Hadith and other books below the book of Fiqh. Whenever there is a need to pick-up a book, it should be picked respectfully. When there is a need to give a book to someone, it should not be thrown towards him. Once Hazrat Mufti Kafayat Ullah رحمۃ اللہ علیہ asked his students during a lesson, "How did Hazrat Kashmiri رحمۃ اللہ علیہ become such a renowned scholar?" Various students replied according to their understanding. The student who had an inclination towards Tafseer said, "He was a great Muffassir (writer of explanations of the Holy Quran). The one who had inclination towards Hadith said, "Hazrat Kashmiri رحمۃ اللہ علیہ was a Muhaddis (expert in the knowledge of Hadiths) of highest fame." The student who had a liking for poetry said, Hazrat Kashmiri رحمۃ اللہ علیہ was a renowned poet." Hazrat Mufti رحمۃ اللہ علیہ remained quiet. After a few moments the students requested him for the answer. Hazrat Mufti رحمۃ اللہ علیہ said that once Hazrat Kashmiri رحمۃ اللہ علیہ was asked as to how he became Hazrat Kashmiri رحمۃ اللہ علیہ? He replied, "I have become Hazrat Kashmiri due to the respect and regard of religious books." The students said to him, "But other people also respect and regard religious books. Hazrat Kashmiri رحمۃ اللہ علیہ

said, "Not as much as I do. I have never studied a religious book without ablution. While studying a book, instead of subordinating the book to myself, I would subordinate myself according to the book. For example, if I am studying Bukhari Shareef (a renowned book of Hadith), and want to read the marginal notes, instead of rotating the book before me to read these notes, I keep the book in place and move around myself. While sitting on a cot I never kept the book towards the foot-side of the cot; I always kept it towards the head of the cot. Never kept the books of art over the books of Fiqh, and never kept the books of Fiqh over the books of Hadith, and never kept the books of Hadith over books of Tafseer. So much so, that I have never kept the translation and Tafseer of the Holy Quran over the Holy Quran itself. Respect and regard of books has made me Anwar Shah Kashmiri."

One should never keep any item of use over a religious book. Sheikh Al Islam Burhan Ali Deen رحمہ اللہ once said, "One person had the habit to place his ink-pot over his book. One day Sheikh once told him that he will never benefit from his knowledge".

The regard of books also demands that useless and meaningless things should not be written on it. Students in most of the Madaris have the habit of writing anything and everything on their books, due to which they remain deprived of the blessings of knowledge.

A student while traveling had so packed the bundle of his belongings that he placed his books on a Lungee (a cloth

worn around the loin), then placed his clothes on his books and wrapped them over. When Hazrat Maulana Idrees Kandhalwee رحمہ اللہ noticed this he said, "This is against the etiquettes."

A learned person noticed two students in two different states. One was studying while reclining over a pillow, while the second one was sitting respectfully upright and even taking down some notes. On noticing the two, he said about the former, "انه لا يبلغ درجته الفضل" (*He will not achieve the state of excellence*). About the latter he said, "سيحصل الفضل ويكون له شان في العلم" (*He will shortly achieve excellence and there will be glory in his knowledge*). Later-on this prediction proved true. Imam Halwanee رحمہ اللہ states, "We attained knowledge by sincerely respecting it, so much so that we never even touched a blank piece of paper without ablution."

Etiquette 6: (A Student Should Care for the Rights of His Own Associates and Colleagues)

A student should never become a source of inconvenience for his associates and colleagues and should never hurt them. If a colleague reads a statement incorrectly, one should not laugh at him. It is quite possible the colleague does so due to a misunderstanding or ignorance. By laughing at him he will feel disgraced. If a colleague faces difficulty in understanding anything one should explain it to him in simple words and help him understand it. Students must remember

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that gaining knowledge is extremely difficult. A wiseman has said:-

“ العلم حرب للفتى المتعالى كليسل حرب للمكان العالى ”

(The way flood destroys a lofty house, similarly arrogance destroys the knowledge of a learned man).

Hazrat Huzaifahؓ was once appointed Imam for prayers. After finishing the prayer he said, “Companions! Please select another Imam for yourself, because just now a thought occurred in my mind that since there is none equal to me in this gathering, therefore I am appointed as the Imam.”

It is incumbent upon a student to develop finest morals and ethics in himself, for which the Holy Prophetؐ was sent. These are:-

1. To speak the truth.
2. To act honestly.
3. To help the needy.
4. To return a favour.
5. To be merciful.
6. To protect anything given in trust.
7. To fulfil the rights of colleagues.
8. To fulfil the rights of a guest.
9. Modesty is the basis and root of the above.

A student should not fight with his colleagues who are living with him in the same room. If someone commits a wrong, he should exercise patience. He must help his poor colleagues, in whatever way he can.

Once while travelling, the Holy Prophet ﷺ prepared two Muswaks (a twig used for cleaning teeth). One was straight, while the other slightly bent. He ﷺ kept the bent Muswak with Himself ﷺ and gave the proper one to his colleague. His ﷺ colleague said, “Oh Prophet of Allah! Please keep this better and beautiful Muswak with yourself ﷺ.” The Holy Prophet ﷺ replied, “I also desire that my colleague should have the better one.”

Khawaja Abu Al Hassan Noori and his two companions were arrested by the government and sentenced to death. When the three of them were brought before the executioner, Khawaja Abu Al Hassan Noori stepped forward and stood close to the executioner. The Governor asked him “Why are you in a hurry?” He said, “A thought occurred to me, that while the executioner will kill me, my companions will get so much longer time to live.” The Governor was astonished to hear this reply and freed all of them.

Etiquette 7: (A Student Should Work Extremely Hard to Gain Knowledge, Should Shedaway Laziness and Should not Waste any Time)

An Arabic maxim states:-

« من طلب شيئا وجد »

"When one desires something, then strives for it, he gets it."

Imam Shafee رحمته الله عليه used to state:-

« الجديد في كل امر شاسع. والجديد يفتح كل باب مغلق »

"Men can accomplish every difficult task by striving for it. Just as every closed door can be opened by an effort."

Hazrat Ali رضي الله عنه used to state:-

« العلم لا يعطيك بعضه حتى تعطيه كلك »

"You will not achieve anything from knowledge, until you entirely submit yourself to it."

To attain knowledge/learning a few important aspects which must be kept in view:-

➤ Study

- Hazrat Imam Abu Hanifa رحمته الله عليه said to Imam Abu Yousaf رحمته الله عليه, "You were never so intelligent, you have excelled due to your efforts."
- It is written in "Bastan Al Muhaddiseen" that Imam Tahawee رحمته الله عليه used to study from his maternal uncle Imam Maznee رحمته الله عليه. At times he used to face great difficulty in remembering his lessons. In order to make him feel ashamed, once his uncle said to him "You are

very dim-witted. You don't understand anything." On hearing this Imam Tahawee رحمته الله عليه felt very hurt. Thereafter, he worked so hard to learn Fiqh that people started calling him by the name of Imam Tahawee رحمته الله عليه.

- Once Imam Shafee رحمته الله عليه was a guest at the residence of Imam Muhammad رحمته الله عليه, and saw that Imam Muhammad رحمته الله عليه remained engrossed in study throughout the night. For sometime he would sit and study, then lie down for a while and reflect. Then he would sit and study again. Thereafter he would lie down and get absorbed in thoughts. When it was time for Fajr (morning) prayers, he got up and offered prayers, revealing that he remained in ablution throughout the night and also remained awake throughout the night. When someone asked him the reason for sleeping very little, he said:-

كيف انام وقد نامت وعيون المسلمين توكلنا علينا يقولون اذا وقع لنا امر رفعناه اليه فيكشفه لنا فاذا نمت ففيه تضيع الدين

"How can I sleep? Everyone is sleeping peacefully, thinking that whenever they will face some problem, they will seek clarification from Imam Muhammad رحمته الله عليه. If I also sleep, religion will suffer."

- It is mentioned in one sermon of Hazrat Hakeem Al Ummat رحمته الله عليه that a poor student of Delhi contacted a shopkeeper and said to him, "I will stand guard on your shop throughout the night, if you give me enough oil so that I may study throughout the night." The shopkeeper

felt very happy, to have a guard for his shop on very cheap terms. On the other hand, the student performed a sajida of gratitude for Almighty Allah, thanking HIM for facilitating the arrangements for his study. One night while this student was busy in his study, the King's complete entourage alongwith musicians passed by. Many people gathered in the streets to watch the King's entourage. After a while someone asked from this student, "Has the King's entourage left?" The student replied, "I don't know, but I heard some noise."

- Once a son was born to the Organiser of "Mazhahir Al Aloom." He told a student, "Please inform Sheikh Al Hadith Maulana Muhammad Zikria رحمته الله عليه about the birth of my son, and request him to come over and pray for the wellbeing of the child, as well as recite Azan (call for prayers) in the ear of the child." The student said, "Hazrat, it is two O'clock in the night. At this hour Sheikh Al Hadith رحمته الله عليه must be resting." The organiser said, "You may try at least." When the student went to Sheikh Al Hadith رحمته الله عليه he found him busy in reading a book.
- It is written in the biography of Hazrat Qari Abdul Rehman Muhaddis Pani Patee رحمته الله عليه that he read initial books under the guidance of his father. Once he did not remember his lesson properly, and his father refused to give him the next lesson. He felt so hurt that he did not

take food that day, but never again failed to remember his lesson. In the words of a poet:-

بقدر الكد تكتسب المعالي - ومن طلب العلى سهر الليالي
ومن رام العلى من غير كد - اضاع العمر فى طلب المحالى

*You can only attain the heights you strive for
The one who seeks heights should remain
awake during nights
If someone thinks he will attain heights without
toiling for it
He is living with an unachievable desire*

- Someone asked Hakeem Jalenoose, "How have you become superior in knowledge and wisdom, as compared to your companions". He replied, "I spent more on the lamp (for reading books), than people's expenditure on whiskey."
- When Imam Zahree رحمته الله عليه sat for studying, there used to be a large number of books around him. He used to be so absorbed in his studies that would loose touch with his surroundings. His wife never approved of this habit. Once she got very annoyed and said, "I swear on Allah! These books are more ominous for me than three co-wives."
- Imam Maznee رحمته الله عليه, a renowned student of Imam Shafee رحمته الله عليه read a book of his teacher for fifty years. He later

wrote that each time he read that book he benefited in new ways.

- Imam Razee رحمۃ اللہ علیہ used to feel sorry that the duration spent on meals remained without pursuit of knowledge. Thus, he used to say, "I swear upon Almighty Allah! I feel sorry that I have to leave the pursuit of knowledge during meals, because time is a very valuable commodity."
- The students of today don't find time for studies because they remain busy in cooking meals for themselves. Whatever little time is available, they spend it in gossip. Thus, they find no time for studies.
- Sheikh Abdul Haq Muhaddis Dehlvi رحمۃ اللہ علیہ writes about his days of student-hood:-

"When while studying it used to be past midnight, my father used to say: How long will you stay awake."

- It is written in the biography of Hazrat Gangohee رحمۃ اللہ علیہ that while studying he used to be so engrossed in his work, that he would not even notice someone taking away his food lying close to him.
- Shah Asad Ullah رحمۃ اللہ علیہ, the director of "Mazhahir Aloom" used to state that after getting free from his work he used to study, on the average, one thousand pages daily.
- Hazrat Maulana Aizaz Ali رحمۃ اللہ علیہ was so fond of reading books, that even when sick he had stacks of books around him. He used to state, "The cause of my illness is books.

- Maulana Minhaj Al Deen رحمۃ اللہ علیہ was the teacher of Hazrat Shah Abdul Qaddus Gangohee رحمۃ اللہ علیہ. When he was a student, he went to Delhi from Lahore. There he used to do petty jobs for various shopkeepers and in return used to take some flour and cooking oil from them. At night he used to prepare a lamp from the flour and light it after pouring oil in it. In the light of this lamp, he used to study the whole night. In the morning he would remodel the lamp into a piece of bread, cook it and eat it. After completing his education he gained so much fame that he was appointed as Jurist in the reign of Sultan Behlol Lodhi. In the words of a poet:-

انسان کو بنانا ہے اکمل مطالعہ
ہے چشم دل کے واسطے کا جل مطالعہ
دنیا کے ہر ہنر سے ہے افضل مطالعہ
کرتا ہے آدمی کو مکمل مطالعہ
یہ تجربہ ہے خوب سمجھتے ہیں وہ سبق
جو دیکھتے ہیں غور سے اول مطالعہ
اسعد مطالعہ میں گزاروں تمام عمر
ہے علم و فضل کے لئے مشعل مطالعہ

Study makes the man perfect

Study is the soot for the eyes of the heart

Study is superior to all the arts of the world

Study completes a human being

*By experience we can say that they understand
the lesson*

Who first study intently

Asad desires to spend his entire life studying

Study is a torch for knowledge and excellence

➤ Commitment to the Lessons

- A student should take regular lessons and should avoid a break, because it leads to stoppage in blessings. Sometime, due to negligence one even loses valuable knowledge. Imam Abu Yousuf رحمہ اللہ attended the lessons of Imam Abu Haifa رحمہ اللہ for years at a stretch. Imam Sahib used to commence giving lessons right after Fajr (morning) prayers. Imam Abu Yousuf رحمہ اللہ states, "Only in case of sickness I missed a lesson. Otherwise, I would not stay away from Imam Abu Hanifa رحمہ اللہ even on the occasions of Eid-ul-Fitr and Eid-ul-Azha. Attendance of an assembly of knowledge was so dear to me." It is written in "Manaqib Abu Yousuf":

مات ابن لی فلم احضر جنازہ ولا دفنہ وترکتہ علی
جیرانی و اقربائی مخافہ ان یفوتنی من ابی حنیفہ شنی
ولا تذهب حسرتہ ابدا

"My son died but I could not go to attend Jinaza or burial. Everything was left to the relatives and neighbours. I did so, because I was apprehensive I may miss a lesson from Imam Sahib, the repentance for which may never end."

- Allama Ibne Jozee رحمہ اللہ used to say, "In order to join a lesson, I used to run so much that I would lose my breath."
- Once in Medina, commotion erupted suddenly on account of a rumour that an elephant had entered the city. On hearing this students left their lessons and ran away. Imam Malik رحمہ اللہ saw that Yahya رحمہ اللہ was sitting peacefully busy in his lesson. He asked the student, "Yahya, why have you not gone to see the elephant?" He submitted, "Hazrat, I left my hometown to gain knowledge, and not to watch elephants." Imam Malik felt very happy and bestowed upon him a title of "A'aqil Ahle Undluss" (wisest of people of Undluss). This student later-on became the transcriber of 'Mauta Imam Malik' (a book written by Imam Malik). Today, a time has come, that students miss their lessons merely to see monkeys and bears.
- Hazrat Maulana Abdul Qadir Raipuri رحمہ اللہ while stating his past said, "As a student when I reached Deoband, the Administrator told me - only that number of students have already been granted admission in the Madarassa, the arrangement for whose meals can be made by the people of the community. We cannot grant you admission because we don't have a kitchen in the Madarassa. The meals for the students are provided by different households." I said to the Administrator, "If I shoulder the responsibility of my meals myself, can I get the

permission to attend lessons?" On this assurance the Administrator gave me admission in the Madarassa. By the time we used to get free from the lessons, it used to be late in the night. Most of the students would immediately go to sleep. I used to go out of the Madarassa, and pick up the peals of various fruits lying outside fruit shops, and eat these after washing them. I managed myself by eating the peals of fruits throughout the year, but never missed my lessons." Maulana Abdul Qadir رحمۃ اللہ علیہ was so contended that once when he saw a person wanting to throw a blanket in the heap of dirt, he asked him, "Why are you throwing away this blanket?" That person replied, "It has gone old and is of no use to me." Maulana Abdul Qadir رحمۃ اللہ علیہ said, "Can I take this blanket?" That person gave him the blanket. Maulana Abdul Qadir رحمۃ اللہ علیہ washed that blanket, and used it for fifteen years for covering himself up in winters and as a bedcover in summers.

➤ Debate and Argumentation

- It is the saying of Salf Saleheen (pious ancestors):-

« لكل شئ باب و باب العلم تکرار »

"Everything has a door; the door to knowledge is debate."

- Another saying states:-

« العلم یزید بالتکرار »

"Knowledge increases by debate."

- Hazrat Alqama رحمۃ اللہ علیہ used to say, "Debate Ahadith, because debate create fervour in knowledge."
- Aun Bin Abdullah states, "One day we went to Ummul Darda رحمۃ اللہ علیہا and inquired from her many things about intellect and knowledge. Then we submitted to her that she must have got tired. She said, "What are you saying, I do everything with the intention of worship. I don't enjoy anything more than a debate on knowledge and intellect."
- Hazrat Ali رحمۃ اللہ علیہ used to say, "Keep discussing knowledge amongst you, so that your status is revealed."
- It is written in "Taleem Al Mutta'allam" that a student should discuss his last lesson five times, the one before it four times, the one before it three times, the one before it two times and the lesson of the sixth day at least once daily. This is the best way to preserve knowledge. It is also important that unless one has learnt his previous lesson through debate, he should not take the next one.
- A student should never feel any reluctance or shame in debating his lesson. It is written in the biography of Atta Khurasani – when he would have none else, he would go to the poor and needy and tell them details of the religion.
- There is a famous episode of Mir Syed Sharif Jargani, that he was able to present himself before Allama Qutbud Din Razee when he had grown very old. Allama Razee sent him to one of his students Aziz Mubarak Shah who was famous as Mubarak Shah Mantaqee (a logician). Aziz

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Mubarak Shah permitted Mir Syed Sharif to attend his sessions of lesson as observer only. He was not given the permission to either participate or ask questions. One night Mubarak Shah stealthily went around finding out the activities of the students. He heard noise of a discussion coming out of the room where Mir Sahib was staying, that the author of the book has transcribed this issue in this manner, the teacher has explained it in this fashion, and I shall speak on it like this. Mubarak Shah listened to their discussion for some time and felt happy.

- The students who discuss and debate their lessons develop such a deep understanding of the lessons that they can themselves teach the books they read in the previous year. Maulana Abdūl Hayee Farangi Muhallī رحمۃ اللہ علیہ writes about himself, "Whenever I completed study of a book, I would start teaching it."
- It is written in the biographies of some people that as a student when they didn't get someone for discussion, they would sit in front of a wall and present their debate. They would even suppose that the addressee has not understood their explanation and re-explain it from a different angle. By this practice they would remember their lessons forever.

Etiquette 8: (A Student Should be Greedy for Knowledge – If Enough Chances are not Available within his Country, He Should not Hesitate to Travel Abroad)

It is related by Hazrat Abu Saeed Khadree رضی اللہ عنہ that the Holy Prophet صلی اللہ علیہ وسلم said, "A Momin (true muslim) is never satiated by knowledge till he reaches the heavens."

Hazrat E'sa رضی اللہ عنہ was asked, "Knowledge should be attained to what an extent?" He said, "Till one is alive." Saeed Bin Musayyab رحمۃ اللہ علیہ states that he used to travel for many days and nights to understand a single Hadith. Shabee رحمۃ اللہ علیہ stated, "If one travels from one corner of Syria to the other corner of Yemen to listen to merely one knowledgeable thing, I think his effort is not wasteful."

Hazrat Abu Al Darda رضی اللہ عنہ stated, "Any-one who doesn't consider seeking knowledge a Jihad (holy war), there is something wrong with his intellect."

Ibne Abi Ghissan stated, "One is a learned person till he seeks knowledge as a student. Once he bids farewell to student-hood, he is ignorant."

Abu Osama writes about Hazrat Abdullah Bin Mubarak رحمۃ اللہ علیہ, "I have not seen a person who has travelled country to country, more than Abdullah Bin Mubarak, in search of knowledge."

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continuously for seven years. He travelled on foot from Bahrain to Egypt and Ramla to Tartoose. At that time he was twenty years old. Ibne Al Maqree رحمہ اللہ علیہ states, "To gain one piece of knowledge, I undertook a journey of seventy days." These noble people possessed such a passion for seeking knowledge that it prevented them from living in one city or country. They travelled over oceans and from one continent to the other, merely to gain knowledge.

Etiquette9: (A Student Should Willingly Endure the Hardships Faced in Seeking Knowledge)

It is stated in a Hadith, "If a student dies while seeking knowledge, he dies the death of a martyr." The example of Ashab-e-Suffah is a fine example in this regard.

It is the statement of Imam Malik رحمہ اللہ علیہ that knowledge cannot be gained unless one tastes deprivation and hunger in its pursuit. Then he stated about his own teacher Rabeeah رحمہ اللہ علیہ, "He would pick up things from heaps of dirt, clean them and eat them, but always kept himself busy in seeking knowledge."

Imam Ahmed Bin Hanbal رحمہ اللہ علیہ used to study from Sufyan Bin Ainiyah رحمہ اللہ علیہ in Mecca Mukaramah. One day he reached late for the lesson. When his companion asked him for the reason of delay, he said that his clothes were stolen thus he was worried. A companion offered him an Ashrafee (Silver coin) saying, "Please accept this, as a loan or as a present, as you wish." Imam Ahmed refused to accept it. The

companion then requested him to draft a composition and again offered an Ashrafee as cost of service rendered which was accepted. Ali Bin Jaham would show this composition to people and then narrate this episode.

During his days of student-hood Hazrat Maulana Abdul Qadir Raipuri رحمہ اللہ علیہ would sit under the street lamps and study. During winters it used to be very cold and he used to shiver with cold. At night he used to sleep on the roof of a mosque.

Ibne Al Maqree, Abu Al Sheikh and Tibraneer were students in Medina Munawwara. Once, for a long time they had nothing to eat. They observed fast continually, so much so, that they got fed-up of hunger. One day they went to Roza-e-Rasul (Tomb of the Holy Prophet ﷺ) and said, "Oh Prophet of Allah! We are troubled by hunger." Thereafter, Tibraneer kept sitting there, while the other two went back to their residence. After a while there was a knock at the door. When they opened a door they saw a person along with his servants carrying lots of provisions standing outside. When asked what have they come for, that person said, "I am Alvi Al Nasab (a descendant of Hazrat Ali ؓ – son-in-law of the Holy Prophet ﷺ). I have been directed in my dream by the Holy Prophet ﷺ to bring these provisions to you."

When Imam Abu Ali Balkhee رحمہ اللہ علیہ was in Asqalan, he was so short of money that he would go without food for days. He went so weak that he felt difficulty even in writing. Once when he was very distressed due to hunger, he went and

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sat at the shop of a baker, thinking he might feel better by smelling baking bread.

Once Mir Mubarak Muhaddis Bilgrami رحمہ اللہ fell down due to weakness because of hunger. On great insistence he revealed that he had not eaten for the last three days. Mir Tufail, one of his students, brought food for him, but he refused to eat stating, "My inner self had developed a hope, thus, for the nobility of the inner self it is not legal to eat." Mir Tufail picked up the food and went away. After sometime he came back and submitted, "Hazrat, now you would not be expecting someone to bring food for you." Thus, he ate food and appreciated the prudence of his student.

A large number of similar episodes are appended in various books. Almighty Allah took the service of the deen (religion) from those servants who endured hardships and distress during their student-hood.

Etiquette 10: (A Student Should Establish a Rectification Connection with Some Perfect Sheikh, During his Days of Student-hood)

Almighty Allah directed the Holy Prophet ﷺ:-

فَإِذَا فَرَغْتَ فَانصَبْ وَإِلَىٰ رَبِّكَ فَارْغَبْ

(And when you are free from your duty, work hard and turn towards your Rabb)

Since Ulema (learned religious men) are the heritage of Prophets, therefore, they should also organise Zikr, Fikr, Muraqaba and Muhasabah.

Imam Ghazali رحمہ اللہ writes in his autobiography:-

"I found teaching *and* lecturing the best occupation. When I evaluated myself I learned that my total attention is towards those sciences which are more beneficial in the world. When I examined my intentions and desires, I found an urge for status and fame. Then I was sure of my doom. I felt as if I am standing on the edge of a cave and if I don't strive to mend my affairs, I am in grave danger."

After this thought he kept himself busy for eleven years in purification of his inner self and rectification of his Qalb (heart) till his inner self was purified from all impurities.

CHAPTER - 7

ETIQUETTES FOR TEACHERS

Etiquette 1: (A Teacher Should not Desire Remuneration for Teaching)

A teacher should teach purely for the consent of Almighty Allah and should state self-evidently:

يَنْقُومُ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنِّي أَجْرِي إِلَّا عَلَى اللَّهِ

(Oh my people! I don't seek a return on this from you, my reward is with Almighty Allah)

Instead of keeping an eye on the pockets of people, he should look towards Almighty Allah and HIS treasures. We must not forget that Almighty Allah provides subsistence to the Ulema from the same source from which HE provided it to the Prophets.

A teacher should not leave one Madrassa and shift to another one for merely worldly comfort and pleasure or for increase in salary. Doing so should not be considered a minor thing as it means using knowledge as a source of seeking the world. The Holy Prophet ﷺ said:

من تعلم علما مما يبتغى به وجه الله لا يتعلمه إلا ليطلب عرضا من الدنيا لم يجد عرف الجنة ريحها

"Whoever has taught a knowledge due to which the consent of Almighty Allah can be obtained, but his objective was to seek the world, even the

breeze of the heavens will not touch such a person."

(Abu Dawood and Ibne Majah)

Yahee Bin Muaz رحمته الله used to say, "When world is seeked by knowledge and wisdom, both loose their charm." A statement of Hazrat Umer رضي الله عنه states, "When you see an Aalim who loves the world, consider him suspectful in matters of religion, because one remains busy with what he loves." In the words of a poet :

بعس المطاعم حين النل تكسيها

القدر منتصب والقدر مخفوض

Those meals are bad which you acquire with indignity

The pot is on the stove, but honour is ruined

Hazrat Khateeb رحمته الله has reproduced an episode in 'Kifaya' that a student of famous Hafiz Hadith Hammad Bin Salma was very rich. Once he presented a number of things to his teacher. Hazrat Hammad said to him, "You have to accept one out of these two - If you desire I will accept these gifts, but I will not teach you Ahadith in future. And, if you desire to take further lessons in Ahadith from me, then I will not accept these gifts."

(Kifaya, P-153)

Umer Bin Harees presented a few camels to Abu Abdul Rehman Salmee رحمته الله, who returned the camels stating, "I

have taught Holy Quran to your son. To accept remuneration for teaching the Book of Allah is not befitting."

(Tabka'at Ibne Sa'ad)

It is written about the famous narrator of Ahadith Hazrat Zikria Ade'e رحمته الله that once he developed pain in his eyes. Someone brought Collyrium to him. Hazrat Zikria Ade'e رحمته الله asked, "Do you study Ahadith from me?" He said, "Yes." "How can I accept remuneration for teaching Ahadith," was the reply.

Once Maulana Murtaza Hassan رحمته الله submitted to Hazrat Hakeem Al Ummat رحمته الله, "Hazrat, I feel perturbed to accept my salary as it equivalent to selling the religion." Hakeem Al Ummat replied, "One must draw his salary, because it will prick the mind to fulfil the responsibilities in the best manner." Maulana again submitted, "This is a prudent excuse, but it definitely amounts to selling the religion." Hakeem Al Ummat replied, "To understand the point that by accepting salary one sells his religion or not, remember, that if one is getting adequate salary at one place and is offered more salary at another place without increased opportunity of service of the religion, and if one shifts to the second place, then it amounts to selling one's religion."

Hazrat Maulana Muhammad Idrees Kandhelvi was working on a very high salary in the State of Bahawalpur. The founder of "Jamea Ashrafia" Hazrat Mufti Muhammad Hassan wrote to him, "Hazrat, you often eat Biryani (a famous dish of rice and meat) of the rich, please do accept

breeze of the heavens will not touch such a person."

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have taught Holy Quran to your son. To accept remuneration for teaching the Book of Allah is not befitting."

(Tabka'at Ibne Sa'ad)

It is written about the famous narrator of Ahadith Hazrat Zikria Adeer رحمته الله that once he developed pain in his eyes. Someone brought Collyrium to him. Hazrat Zikria Adeer رحمته الله asked, "Do you study Ahadith from me?" He said, "Yes." "How can I accept remuneration for teaching Ahadith," was the reply.

Once Maulana Murtaza Hassan رحمته الله submitted to Hazrat Hakeem Al Ummat رحمته الله, "Hazrat, I feel perturbed to accept my salary as it equivalent to selling the religion." Hakeem Al Ummat replied, "One must draw his salary, because it will prick the mind to fulfil the responsibilities in the best manner." Maulana again submitted, "This is a prudent excuse, but it definitely amounts to selling the religion." Hakeem Al Ummat replied, "To understand the point that by accepting salary one sells his religion or not, remember, that if one is getting adequate salary at one place and is offered more salary at another place without increased opportunity of service of the religion, and if one shifts to the second place, then it amounts to selling one's religion."

Hazrat Maulana Muhammad Idrees Kandhelvi was working on a very high salary in the State of Bahawalpur. The founder of "Jamea Ashrafia" Hazrat Mufti Muhammad Hassan wrote to him, "Hazrat, you often eat Biryani (a famous dish of rice and meat) of the rich, please do accept

the Dal (pulse) of poor like us." Hazrat Kandhelvi presented his resignation without any hesitation and thereafter spent his entire life in service of the religion at "Jamea Ashrafia."

When the foundation stone of "Jamea Islamia" was laid in the State of Bahawalpur, the Nawab of Bahawalpur asked the respected Ulema, "How do you plan to attract pupils at this Jamea." They replied, "We will tell you the name of a practicing Aalim. If you hire him to organise the education at this Jamea, people will be automatically attracted towards this Jamea." The Nawab of Bahawalpur replied, "Agreed, you select the diamond, I will pay for it." When the construction of the building was completed, the Nawab of Bahawalpur asked, "Which Aalim should be given the responsibility of running the affairs here?" The respected Ulema recommended the name of Hazrat Maulana Nanotwee رحمۃ اللہ علیہ. The Nawab of Bahawalpur asked, "What salary is he drawing at Deoband?" "Two or three rupees per month," was the reply. On hearing this Nawab of Bahawalpur said, "Please go to him as a delegation and offer him to come here and manage this Jamea. He will be given all help and assistance to impart best religious education. In addition he will be given a monthly salary of one hundred rupees." The Ulema felt very happy at the generosity of the Nawab and after a few days reached Deoband as a delegation. They explained the merits of "Jamea Islamia" of Bahawalpur before Hazrat Nanotwee رحمۃ اللہ علیہ with great fervour. They also highlighted the religious-mindedness and benevolence of the Nawab of

Bahawalpur. In addition they apprised Hazrat Nanotwee رحمۃ اللہ علیہ that he will be given a monthly salary of one hundred rupees. After hearing everything Hazrat Nanotwee رحمۃ اللہ علیہ said, "Here, I get a salary of three rupees per month. My household expenditure is two rupees per month. I distribute the third rupee among the poor and the needy. If I go to Bahawalpur and take one hundred rupees per month, after keeping two rupees with me for household expenditure I will have to distribute remaining ninety eight rupees amongst the poor and the needy. Thus, my entire time will be spent in distributing this money and I will find no time to impart education to the students. Thus, I am sorry, I cannot accept your offer." The Ulema were answerless on hearing this reply.

The endeavours of those working for the religion will be more fruitful if they restrain themselves from worldly attractions. They should slay the rich with the knife of 'restraint from worldly attractions.' The more they shun the world, correspondingly the religion will be glorified. The Salf Saleheen (pious ancestors) would not accept even a present from a student who was not a practicing Muslim, or who would boast of the favour conferred.

A person presented some money as a gift to Hazrat Nanotwee رحمۃ اللہ علیہ who declined to accept it. The person insisted a lot but Hazrat Nanotwee رحمۃ اللہ علیہ declined to accept the gift every time. When he failed to persuade Hazrat Nanotwee رحمۃ اللہ علیہ to accept his present he decided to leave. When he was

getting out of the mosque, he saw the shoes of Hazrat Nanotwee رحمته الله. He hid the money in the shoes thinking that when Hazrat will wear his shoes to go home, he will have to accept the money (gift) per-force. When Hazrat Nanotwee رحمته الله came out of the mosque and saw money in his shoes, he smiled and said, "The one who shuns the world, the world disgracefully comes to his shoes. I had read this so far in the books, Al Hamdo Lillah (all praise be to Allah), today, I have seen it happening with my own eyes."

A person, who held a high position in the Government, performed Bait (oath of allegiance) on the hands of Hazrat Thanwee رحمته الله. After sometime he sent lac rupees as a gift, through a Money Order to Hazrat Thanwee رحمته الله. Hazrat Thanwee returned the money. The sender was astonished as he never expected this response. He wrote a letter to Hazrat Thanwee رحمته الله in which he wrote, "I had sent you a gift of One Lac Rupees, but you returned it. You will never get a Mureed (disciple) like me." Hazrat Thanwee replied back through a letter stating, "I have returned the money. You will also not get a Peer (spiritual guide) like me, who declines to accept one lac rupees." It was the glory of such Salf Saleheen (pious ancestors) that the disgraced world would find place in their feet. A famous saying is:

„ اتهم الدنيا وهي راغمة ..

(The world approaches them disgraced)

If those imparting religious education and preaching Islam develop disregard for the worldly attractions in their hearts and work selflessly for the religion, they will observe the above phenomenon with their own eyes.

Etiquette 2: (A Teacher Should be Kind to His Students and Should Consider Them His Sons)

The Holy Prophet ﷺ said:

„ انما انا لكم مثل الوالد لولده ..

(I ﷺ am for you as a father for his son)

When the students used to come to Hazrat Abu Saeed Khadree رحمته الله, he would say that bear in mind the words of the Holy Prophet ﷺ:

"Soon the earth will be subdued for you. And young people will come to you, who will be hungry for knowledge. They will be desirous of " تفقه في الدين " (an insight of the religion). They would want to learn Deen (religion) from you. Thus, whenever they come - teach them, be kind to them, lookafter them and tell them Ahadith."

(Jamee Al Biyan Al Ilm)

Imam Abu Yousaf رحمته الله states that the teachers should interact with their students with such sincerity and affection that an outsider considers them their children. The son of an Aalim-e-Deen (religious scholar) misbehaved with his

father's student. The Aalim-e-Deen (religious scholar) lost temper and said, "Remember, he is the child of my chest, whereas, you are the child of my urine."

Hazrat Maulana Rasheed Ahmed Gangohee رحمۃ اللہ علیہ would treat his students with great love and affection. Once it suddenly started raining while he was imparting lesson to his students sitting in the compound of the mosque. In order to prevent their books and note books from getting wet in the rain, the students ran towards their rooms leaving their shoes behind. Hazrat Gangohee رحمۃ اللہ علیہ spread a piece of cloth on the ground, placed the shoes of all his students on it, and carried the bundle on his head to the students. When the students saw this, they were amazed and astonished and said, "Why did you do so, we would have collected our shoes ourselves". Hazrat replied, "The people who study " قال الله " (what Almighty Allah said i.e. Quran) and " قال الرسول " (what the Holy Prophet ﷺ said i.e. Hadith), if Rasheed Ahmed doesn't pick their shoes, what else should he do?"

Whenever a student fell sick, Hazrat Maulana Mamlook Ali رحمۃ اللہ علیہ used to visit him personally at his residence, and not only enquired about his health but also used to comfort him by all means possible. In those days, the hostel was not yet constructed and the students were residing in different mosques and houses.

A teacher should not punish a student while in anger and rage. It is a folly to make a hole in the container in which one wants to put something. When the heart of a student is

perforated with beating, then how can one put something good therein? To scare and pressurize a student may be useful in the short term, but its impact is only temporary. It is a fact that only that teacher raises his hand to beat a student who accepts that he is incapable of teaching him verbally. Fusing fear in the hearts of young children is synonymous to exposing a delicate and soft plant to fierce and hot weather. Imam Ghazali رحمۃ اللہ علیہ used to state that a teacher should be tolerant and gentle by nature. Almighty Allah states in the Holy Quran:-

وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ

(If You ﷺ were cruel and merciless, they would have run away from You ﷺ.)

When Almighty Allah states this for the Holy Prophet ﷺ then what is our standing? Hazrat Sheikh Abdul Qadir Jilani رحمۃ اللہ علیہ stated, "Do not consider yourself a learned man till you have anger in you." Just as a patient avoids bitter medicine, similarly a student feels miserable in attaining knowledge from a furious teacher.

It is written in "Taleem Al Mutta'alam" that the son of an affectionate teacher is also an Aalim (religious scholar). Because a teacher endeavours that his students should become an Aalim, thus, due to the Barkat (blessings) of his desire and his affection, his own son also becomes an Aalim. It is written in the biography of Imam Rabbani Hazrat

Mujaddid Alf Sani رحمته الله عليه that a student was reciting the Holy Quran while sitting on a floor covering. Hazrat Mujaddid رحمته الله عليه suddenly noticed that he himself was occupying more floor covering than the student. He immediately removed the additional covering from under him and spread it under the student. A teacher should always be considerate and gentle with his students.

Etiquette 3: (A Teacher Should Leave no Stone Unturned for the Betterment of His Students)

If a student is unable to bear his own expenses, the teacher should try his best to arrange it for him.

It is written in the biography of Hazrat Imam Abu Hanifa رحمته الله عليه that the mother of Imam Abu Yousaf رحمته الله عليه sent him out to earn livelihood. He undertook many jobs to earn livelihood. His mother advised him that if he learns the skills of a washer man, then he will have a permanent source of income. Once Imam Abu Yousaf رحمته الله عليه attended a sermon of Hazrat Imam Abu Hanifa رحمته الله عليه and developed the desire to seek knowledge. His mother insisted that he should become a labourer and earn money, whereas, he himself desired to seek knowledge and become an Aalim (religious scholar). Imam Abu Yousaf رحمته الله عليه apprised Hazrat Imam Abu Hanifa رحمته الله عليه with the entire situation. Imam Abu Hanifa رحمته الله عليه noticed dutifulness in the nature of Imam Abu Yousaf رحمته الله عليه and said to him, "You should attend the lessons regularly. I will give you some stipend monthly, which you may give to your

mother." Thus, Imam Abu Yousaf رحمته الله عليه used to attend the lessons of Imam Abu Hanifa رحمته الله عليه regularly, who used to give him some money out of his own pocket, as a stipend every month, which Imam Abu Yousaf رحمته الله عليه used to handover to his mother. This arrangement continued for a long time. One day, the mother of Imam Abu Yousaf رحمته الله عليه learnt that instead of working as a labourer, his son is busy in seeking education, and was very annoyed. She again advised his son, "Your father is not alive. There is no one in the family other than you, who can earn livelihood for the entire family. Thus, it would be better if you take a job. It would be even better if you learn some skill." Imam Abu Yousaf رحمته الله عليه apprised Imam Abu Hanifa رحمته الله عليه about the desire of his mother. Imam Abu Hanifa رحمته الله عليه told Imam Abu Yousaf رحمته الله عليه to convey to his mother, that she should visit him, at her convenience. Thus, Imam Abu Yousaf, alongwith his mother visited Imam Abu Hanifa. The mother explained the situation to Imam Abu Hanifa, of which he was already aware. He said, "I am teaching your son a skill due to which he will eat ice cream made of pistachio." The mother of Imam Abu Yousaf رحمته الله عليه thought he was joking, however, remained quiet as her household expenses were being met by the stipend.

When Imam Abu Yousaf رحمته الله عليه completed his education and gained the status of Imam Abu Yousaf رحمته الله عليه, he became famous far and wide due to his knowledge and intellect. When the government of the time offered Imam Abu Hanifa رحمته الله عليه the office of Chief Justice, he declined to accept

it due to his intellectual commitments, however, recommended Imam Abu Yousaf رحمته الله عليه to accept that appointment. Thus, Imam Abu Yousaf رحمته الله عليه became the Chief Justice of the time. He was very popular in the masses. As Chief Justice he was provided free meals by the Government, during the working hours. Once the Khalifa (Caliph) of the time came to meet him, and brought with him a special ice cream. He offered it to Imam Abu Yousaf رحمته الله عليه and said, "Hazrat, please accept this. I get this blessing occasionally, however, you will get it daily." Imam Abu Yousaf رحمته الله عليه said, "What is it?" The Khalifa (Caliph) replied, "This is an ice cream made of Pistachio." Imam Abu Yousaf رحمته الله عليه was amazed at how his teacher's prophecy precisely came true.

Muhammad Bin E'sav رحمته الله عليه narrated that once Abdullah Bin Mubarak رحمته الله عليه travelled from Tartous to Syria and halted enroute at an Inn in Riqah. There he met a young man and was impressed by his virtuousness and abstinence. Thus, he developed the routine to meet this young man, whenever he halted at that Inn. Once when Hazrat Abdullah Bin Mubarak رحمته الله عليه halted at Riqah, the young man was not present. On inquiry he learnt that due to certain compelling reasons the young man had accumulated a debt of ten thousand Dirhams. Since he was unable to return the amount, the creditors had sent him to jail. Hazrat Abdullah Bin Mubarak رحمته الله عليه felt very sad to learn about it. He summoned the creditors and paid them ten thousand Dirhams. He also took a pledge from the creditors that they will not tell the

young man who settled his debt. The young man was surprised when he was set free, and told, that a traveller had liquidated his debt. After his release from the jail he learnt that Hazrat Abdullah Bin Mubarak رحمته الله عليه was on his way to Syria and had left Riqah for the next stage a few days back. The young man developed the desire to meet him. Thus, he also set out and reached the next stage of the journey. There he met Hazrat Abdullah Bin Mubarak رحمته الله عليه, who asked the young man, "How did you manage your release?" He said, "Someone settled my debt." Hazrat Abdullah Bin Mubarak رحمته الله عليه said, "Thank Almighty Allah, for He has liberated you from difficulty." This incident remained a secret throughout the life of Hazrat Abdullah Bin Mubarak رحمته الله عليه. After his death the creditors revealed the secret. The people were surprised to learn how a practicing Aalim (religious scholar) bestowed a favour on his student, and never revealed it to anyone.

It is written in the biography of Imam Muhammad رحمته الله عليه that he helped Imam Shafe'e رحمته الله عليه monetarily many a times and said that there is no need to feel small about it. During his stay in Iraq, once Hazrat Imam Shafe'e رحمته الله عليه was arrested as he was under debt. Hazrat Imam Muhammad رحمته الله عليه settled his debt and got him released from the jail.

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He used to prepare ink with his own hands. He used to himself arrange for the pens and ink for his students.

Etiquette 4: (A Teacher Should Not Omit a Lesson)

If a teacher omits a lesson due to extreme compassion, he must deliver the lesson again at an opportune moment. If the student is sick, the teacher must accommodate him suitably. If the student is well, the teacher must ensure he attends his lessons regularly. If for some reason the student is unable to come for the lessons, the teacher should consider it an honour to himself go and teach the student.

Hazrat Rabe'e Bin Salman رحمۃ اللہ علیہ used to state, "Imam Shafe'e رحمۃ اللہ علیہ said to me that if he could make me drink knowledge dissolved in water, he would do so." Hazrat Suffian Suree رحمۃ اللہ علیہ used to state, "If these students had not come to me to attain knowledge, I would have gone to them to teach it to them."

Hazrat Qari Abdul Haleem Pani Patti رحمۃ اللہ علیہ used to teach a number of subjects. Once, a few students requested him to teach them the book of 'Sabah' (different methods of reading Holy Quran). He replied, "I am very busy, but I will take out some time for you." He used to teach 'Hidaya' (a book of Fiqh) after the Zuhr (noon) prayers. His students used to offer the Zuhr prayer in different mosques and then used to come to him to attend lessons on Hidaya. Hazrat Qari Abdul Haleem رحمۃ اللہ علیہ fixed the time for lessons of 'Sabah'

immediately after Zuhr prayers but before the lessons on 'Hidaya'. When he started giving lessons on 'Sabah', new students kept joining the lessons till it developed into a regular session. After a few days Hazrat Qari Abdul Haleem رحمۃ اللہ علیہ said to his students, "Due to paucity of time, the lessons remain unfinished, therefore, you should come again after Esha (night) prayers." Thus, the students used to come to him again after Esha prayers. Four months later, Hazrat Qari Abdul Haleem رحمۃ اللہ علیہ said that if still some more time could be given to the lessons of 'Sabah', the book could be finished before the start of the month of 'Ramzan' (fasting). Thus, he offered the students to sleep at night at his own residence, so that he may give them an additional lesson of 'Sabah' during the time between Tahajjud (pre dawn) prayer and Fajr (morning) prayers. Thus, the students started sleeping at the residence of their teacher after Esha prayers and the book was finished before the start of the month of Ramzan. This is a very fine example of the sacrifice of ones personal timings for the benefit of students.

A teacher should not commence the next lesson unless the student has assimilated the previous one. He should dictate the questions to the students for their convenience, and should seek verbal answers from them the next day. Occasionally, he should also ask the students general questions so as to broaden their awareness.

Hazrat Muaz Bin Jabal رضي الله عنه narrates, "Once I was sitting behind the Holy Prophet ﷺ during a journey. The Holy Prophet ﷺ said, "Muaz, do you know what right is due to Almighty Allah from the people." I submitted, "Almighty Allah and HIS Prophet ﷺ know better." The Holy Prophet ﷺ said, "It is the right of Almighty Allah that people should not ascribe an equal (partner) with HIM." He ﷺ then asked me, "Tell me, what right is due to the people from Almighty Allah?" I submitted, "Almighty Allah and HIS Prophet ﷺ know better." He ﷺ said, "It is the right of the people that HE ﷻ should not punish them." I submitted, "Oh Prophet of Allah ﷺ should I give the people glad tidings about it?" He ﷺ replied, "No, let them practice virtue."

(Mushqah Shareef)

Hazrat Saeed Bin Museeb رضي الله عنه asked his students, "In which prayer one sits down after every Rakah and recites 'ATTA HIYYAT?' The students replied that they don't know the answer. He then said, "If one joins the Maghrib (evening prayer) after missing the first Rakah, then he has to sit and recite 'ATTA HIYYAT' after every Rakah." If a teacher realises that he has faltered during teaching, he must immediately make amends by accepting his error and frankly telling his students where he went wrong and what the correct explanation is. Whenever a student explains a passage correctly, the teacher must accept his explanation. By doing so, the teacher avoids disgrace and the students also get impressed by his honesty and integrity.

Muhammad Ibne Ka'ab Kartazee narrated that someone sought clarification from Hazrat Ali رضي الله عنه about a certain precept. Hazrat Ali رضي الله عنه explained the point. Another person present in the gathering stated, "Ameer Al Momineen (Leader of the believers) the interpretation of the point is not as explained by you. It is like this (he explained it)." After hearing him, Hazrat Ali رضي الله عنه said, "Undoubtedly, you are right, I made a mistake."

(Jame'a Biyan Al Ilm)

When Syed Ismail Bilgrami رحمته الله went to Mulla Abdul Hakeem Sialkotee رحمته الله to seek education from him, he found that Mulla Sahib رحمته الله had no spare time. Mulla Sahib رحمته الله, however, permitted him to join an existing class. Syed Ismail رحمته الله always listened to the lectures silently and never asked any question. After sometime Mulla Sahib رحمته الله said to him, "You never ask any question, what is the use of studying like this?" Syed Ismail رحمته الله replied, "If you have spare time, I will ask the questions. I don't want to ask a question during the period of other fellow students, as it may waste their time." Mulla Sahib رحمته الله said, "Come to me after Asr (afternoon) prayer and ask the questions." Syed Sahib رحمته الله asked the questions after Asr prayer and the ensuing discussion continued till Maghrib (evening) prayer. The discussion was resumed after Maghrib prayers and it continued till Esha (night) prayer. After Esha prayer Mulla Sahib رحمته الله stated that he would spend the subsequent days

lessons to dilate on the questions raised by Syed Ismail, in the class. It is written that the discussion between the teacher and the student continued for three consecutive days. Eventually, Mulla Abdul Hakeem رحمۃ اللہ علیہ asked him, "What is your opinion in this regard?" Syed Ismail رحمۃ اللہ علیہ presented to him an analysis on the subject without divulging the name of the author, and said, "This analysis has been carried out in this regard." When Mulla Sahib رحمۃ اللہ علیہ saw it, he appreciated it.

If the teacher finds that a particular student is very intelligent, he should not group him with weaker ones. Instead he should impart instructions to him separately according to his potential and capacity, so that his time is not wasted. It is written in the biography of Imam Muhammad رحمۃ اللہ علیہ that he used to impart instructions to ordinary students during the day; however, at night he used to give lessons to distinguished ones, some of whom had come from far-flung areas.

Hazrat Maulana Ajab Noor رحمۃ اللہ علیہ attained the education of the entire syllabus in three years. Before cessation of lessons he repeatedly discussed "Qazi Mubarak" twenty two times. He used to teach difficult books like "Qazi Hamid Allah," 'Shams Bazgha', 'Meer Zahid', 'Amoor A'ama', 'Tasreeh', 'Sharah' and 'Chaghmeeni' from memory. He also used to teach "Hidayah Akhirain" and "Taudeeh Talweeh" in a specialized manner. During a lesson of 'Meer Zahir Amoor A'ama' a student said that it is a strange book. The Maulana, on hearing this comment said, "If the Ulema of

today get the conditions and circumstances of Maulana Meer Zahid, they would have written many books like this." Maulana Ashiq Elahi Buland Shehree رحمۃ اللہ علیہ grasped the book like "Hadaya Al Nahu" in just six months. It would have been a waste of time to keep him under the constraints of regular class and syllabi.

If a student fails to understand a certain subject during regular lessons, the teacher should help him understand it at some other time. If the student desires to understand the lesson from some other teacher, the regular teacher should willingly allow him to do so. The regular teacher should not feel small in granting such permission. There isn't a soul who can boast that he knows everything.

Hazrat Abdullah Bin Masood رضی اللہ عنہ stated, "Oh people! State that which you know precisely. In case you don't know something say – Allah A'alam (Allah knows better), because the essence of learning is that if one doesn't know something, he should confess his ignorance about it".

A clarification about a certain precept was sought from Hazrat Sha'abee رحمۃ اللہ علیہ. He stated, "I don't know." On hearing this reply one of his students said, "Hazrat, we feel ashamed by your confession of ignorance." He said, "The noble Angels didn't feel ashamed when making similar confession, instead they said:-

سُبْحَنَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

[lory be to YOU. We have no knowledge except that which YOU have revealed to us. Only YOU possess all knowledge and wisdom.]

Someone asked a clarification about a certain precept from Hazrat Abdullah Bin Umer رضي الله عنه. He stated that he is unaware of it. That person said, "Hazrat Abdullah Bin Umer رضي الله عنه has adopted an appreciable method, that he confesses his ignorance whenever he doesn't know." A clarification about inheritance was sought from Hazrat Mujahid رحمته الله عليه. He said, "I don't know." Someone said, "Why don't you reply?" He said, "This was the method of Abdullah Bin Umer رضي الله عنه, whenever he didn't know anything, he confessed his ignorance."

A clarification about a certain precept was sought from Hazrat Saeed Bin Jabeer رضي الله عنه. He said, "I don't know, and death and destruction is destined for the one who boasts of knowledge when he doesn't possess it." It is related by Abdul Razzak that Hazrat Imam Malik رحمته الله عليه reproduced a statement of Abdullah Bin Abbas رضي الله عنه which is, "An Aalim starts stumbling when he forgets to state لا ادرى (I don't know)." Hazrat Abu Al Darda رضي الله عنه used to state, "To say لا ادرى (I don't know) ,when one is unaware of something, is half knowledge."

Etiquette 5:(A Teacher Should not Merely Teach Words and Alphabets to the Students, but Should Also Emphasis on Them the Elegance of Conduct and Behaviour)

If there is a need to advise a student regarding his undignified behaviour, and his act is such that if described before others, the student will feel disgraced, then a teacher should advise him in-confidence. However, the teacher may later-on advise all the students without naming the concerned student. By doing so, the student at fault will not feel ashamed while other students will benefit from the advice.

Alongwith any subject which the teacher may be teaching, he should keep emphasising on his students the need for virtuous conduct. Now-a-days the teachers don't emphasize on this important aspect, due to which the student are suffering from degradation of moral values. For this reason, few students inspite of attaining education remain negligent of their rectification. This negligence casts negative influences over the entire community.

If the administrator of a Madarassah is annoyed with a student, such a student is expelled. When a boil develops on an organ of the body, no sensible person will decide to amputate the organ. Even if a student is insolent to a teacher, the teacher should not make it an issue. The primary objective should be the reformation of the students' conduct.

Someone called Hazrat Shah Ismail Shaheed رحمته الله عليه a bastard, in a gathering. Hazrat merely said, "This is a lie. The witnesses of the Nikah (agreement of marriage) of my parents

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are still alive." Someone called a Buzurgh (saint) a 'cheat'. The devotees stood-up to beat him, but the Buzurgh directed them not to do so. On reaching back home the Buzurgh showed his devotees letters which contained many titles for him and said, "If you are annoyed over the words uttered by that person, then you should also be annoyed after reading these titles attributed to me because these are also false."

Once, Hazrat Khawaja Bayazid Bistamee رحمۃ اللہ علیہ was going somewhere. On the way, a woman on seeing him called him a hypocrite. Hazrat said to her attentively, "Oh slave of God, after a long time you recognised me correctly." During a Jihad (holy war) Hazrat Ali ؓ overpowered a Kafir (infidel) and was about to kill him with his dagger, when he spat on his face. Hazrat Ali ؓ released the Kafir. He asked Hazrat Ali ؓ, "Why you didn't kill me?" Hazrat Ali ؓ replied, "I was about to kill you solely for the consent of Almighty Allah, but after you spat on my face, I was fearful of killing you for my personal anger. Thus, I spared you."

When the teachers possess affection and tolerance for the students, the students are ready to sacrifice their lives for the teachers.

It was the habit of Shams Al Mulk رحمۃ اللہ علیہ, the teacher of Khawaja Nizam Uddin, that whenever a student absented himself, he used to say to him on his return, "Where did I fail that you didn't come?" Which student will not feel ashamed on hearing this sentence?

A teacher should be generous and should never carry a grudge in his heart against a student after getting annoyed with him. In the words of a poet:

آئین ماست سینه چوں آئینه داشتن
کفر است در طریقت ما کینه داشتن

*It is my duty to keep my heart clean like a mirror
To keep a grudge, in Tariqat (behaving according
to divine law) tantamount to infidelity.*

A teacher should realise, that it is sufficient sacrifice by a student that he has submitted himself for education. It is now the duty of the teacher that he should work hard and educate the students, and thus attain consent of Almighty Allah. It must be remembered that at times the devotion and humility of students casts such a reflection on the teacher that his heart starts receiving inspiration on various subjects.

Maulana Shah Muhammad Makki رحمۃ اللہ علیہ used to state about his student Hazrat Maulana Qari Abdul Rehman Muhaddis Pani Patee رحمۃ اللہ علیہ, "I teach him the words of Ahadith, but I myself learn the essence of it from him." It is no less favour conferred by a student, that a teacher gets the auspicious opportunity of spreading knowledge. If there were no students, will the teachers teach the walls? What occupations would they pursue in such a case, no one knows. They would even find it difficult to offer the prayers regularly. The teachers should always bear in mind, that

inspite of all the failings of the students, they have to steadfastly further the cause of education. It is quite possible that some amongst the students attain the acceptance of Almighty Allah and thus become a source of forgiveness for the teacher.

Etiquette 6:(A Teacher Should Ask the Student Right in the Beginning About the Time He can Devote, and Should Prepare His Lessons Accordingly)

If less time is available, the teacher should not bind the student with regular curriculum. Instead, such a student should be educated about the essentials of Deen (divine way of life - religion) only. Hazrat Hakeem Al Ummat has suggested a curriculum, in which this exigency has been kept in view. Even those having less time can pursue the service of religion after undergoing this curriculum.

Etiquette 7:(A Teacher Should Explain to the Students the Advantages of Whatever Knowledge He is Imparting to Them, But Should not Talk Against Contemporary Teachers/Fields of Knowledge)

Allama She'erani رحمۃ اللہ علیہ states, "An oath was taken from us that whenever someone appreciates our contemporary in front of us, we would also appreciate and laud our contemporary and would not talk against him, even though he may be criticizing us. Because, when we will talk good of him inspite of his criticism and foul play against us, soon he

will mend his ways and cease the criticism. By adopting this policy we will save ourselves from committing sins, and will enable others to do so as well."

Etiquette 8:(While Teaching a Lesson a Teacher Should not Deliver a Lecture Which is Beyond the Comprehension of the Students)

Hazrat Ali رضی اللہ عنہ while pointing towards his chest, once said, "There is knowledge of many sciences here-in, provided there are people who can understand." In order to display their competence, some teachers deliver lectures in elementary stages, which are difficult to comprehend even for accomplished students. Thus, students can neither understand nor remember the contents of the books. Furthermore, during the lecture some teachers dilate on irrelevant aspects so much, that the lecture loses its focus.

Imam Malik رحمۃ اللہ علیہ states, "It is not proper for an Aalim (religious scholar) to state something to a listener which is beyond his comprehension and capacity to understand." Similarly, Hazrat Shah Wail Ullah Muhaddis Dehlvi رحمۃ اللہ علیہ writes in "Hujjat Ullah Al Baligha," "The knowledge that is suitable for a learned person should not be stated in front of a novice. Before stating complex and difficult aspects, a teacher should dilate on simple aspects."

Hazrat Maulana Mansoor Ahmed Nomanee رحمۃ اللہ علیہ writes in his book "Mairy Zindagi Kay Tajarbat" – (experiences of my life) "Five years of my life were wasted because no one

bothered to teach me according to my age and capability. I still remember a large number of companions of my initial education, who left the education after wasting four to five years with negligent and incompetent teachers. In spite of spending such a long time in the Madarassah, they remained empty (without knowledge). If they were taught with care and attention, they would have completed more than half the syllabus in this duration, and then they would have surely completed their education."

Etiquette 9: If a Student Desires to Shift to a Different Teacher or Madarassah, Due to Compassionate Reasons, the Existing Teacher Should Permit Him to Do So)

Honesty of purpose dictates that a teacher should wilfully permit a student to shift to a teacher or Madrasah of his choice. To force a student to remain where he is, only to project greater strength and splendour of the class or Madarassa is not fair. The point to ponder is that when a student is not comfortable in a Madarassah, how can he attain education there? He will either get disgusted with education or will run away after getting disheartened.

When Hazrat Suffiyan Bin Ayaynah رحمته الله عليه reached Koofa – his native town, and Imam Abu Hanifa learned of his arrival, he said to his students, "You now have with you a "Hafiz" (one who remembers by-heart) of narration's of Amar Bin Dinar. Benefit from him." Hazrat Suffiyan رحمته الله عليه

himself states, "The first person to make me a Muhaddis (expert of Haidth) is Imam Abu Hanifa رحمته الله عليه."

Hazrat Abdullah Maznee رحمته الله عليه states that the sign of a hypocrite Aalim (religious scholar) is that initially he earnestly motivates people to attain knowledge so that they come to him for it. Later on, if his students go to some other Aalim for education, he gets annoyed. The objective is to attain knowledge; whether it is attained from one Aalim or the other is immaterial, especially, when the purpose is to attain the consent of Almighty Allah. If an Aalim is of the opinion that it is in the interest of the student to stay with him, he should advise the student accordingly, however, should leave the final decision to the student.

Etiquette 10: (A Teacher Should be Extremely Careful in Taking Personal Service From Students)

If the teacher accepts a personal service from a student under some compulsion, he must recompense for it. He should never take a service which will affect his lessons. He should avoid being alone with a student without beard (clean shaved). Even while in a gathering, should avoid talking to him unnecessarily or even looking at him intentionally. Should never boast of his steadfastness; that he cannot indulge in such an act. Hazrat Yousaf عليه السلام once said, "I am not exempted from sensual desires. Undoubtedly, ardent desires arouse man to perform evil deeds."

Hazrat Imam Muhammad رحمته الله عليه was very beautiful. His father left him with Imam Abu Hanifa رحمته الله عليه when he was very young. Imam Abu Hanifa رحمته الله عليه understood at first glance that he is young beardless lad, thus, there is need to be careful. He accepted Imam Muhammad رحمته الله عليه as a student but levied two conditions on him. The first condition was that instead of sitting in front of him, he would sit behind Imam Abu Hanifa رحمته الله عليه during lessons, and secondly, instead of new and good clothes, he would wear old and worn-out clothes. Imam Muhammad رحمته الله عليه kept receiving education under these two conditions. Time passed along. Once Imam Abu Hanifa رحمته الله عليه noticed that while Imam Muhammad رحمته الله عليه asked a question, his beard was visible in the silhouette on the front wall. Imam Abu Hanifa رحمته الله عليه was surprised and turned back and looked at Imam Muhammad رحمته الله عليه. This was his second glance on the face of Imam Muhammad. Subhan Allah (All praise be to Almighty Allah), Imam Abu Hanifa رحمته الله عليه had looked at Imam Muhammad رحمته الله عليه for the first time when he was a beardless lad, and when he looked at him for the second time, Imam Muhammad رحمته الله عليه had developed a fairly good beard.

It is the statement of the Shaitan (Satan), "If Hassan Basra is the teacher and Rabia Basria is the student, and they are studying Holy Quran, even then I will induce evil thoughts in their minds and arouse them for evil deeds."

Imam Bukhari رحمته الله عليه used to do all his jobs himself. When he got a Guest House constructed outside the city of Bukhara, he used to work himself with the labourers. A

student submitted, "Why do you work yourself? We, the students are available for this job." Imam Bukhari replied, "This is more profitable for me." Hazrat Sheikh Al Hind رحمته الله عليه used to wash his clothes himself.

It is stated about the Holy Prophet ﷺ that He ﷺ used to perform all His ﷺ personal errands with his own auspicious hands. He ﷺ would milk the goats, sew the torn clothes, and repair His ﷺ shoes Himself ﷺ. He ﷺ would never bother someone else for his chores. Hazrat Ans رضي الله عنه states, "I remained in the service of the Holy Prophet ﷺ for 10 years. During this time I didn't serve Him ﷺ as much as He ﷺ helped me out."

Etiquette 11: (A Teacher Should Practice His Knowledge as Well. He Should not Say One Thing and Practice Another)

The Holy Prophet ﷺ said:-

.. اللهم انى اعوذبك من علم لا ينفع ..

"Oh Almighty Allah! I seek your protection from such knowledge which is not profitable/beneficial."

It is mentioned in another Hadith:-

.. ان من شر الناس عند الله منزله يوم القيامة عالم لا ينتفع بعلمه ..

"On the Day of Qiyamah, the worst person by virtue of status will be the Aalim whose knowledge is non-profitable."

It is mentioned in yet another Hadith:-

.. الا ان شر الشرار العلماء وان خير الخييار العلماء ..

"The worst people are evil Ulema and the best people are the righteous Ulema."

Hazrat Abu Al Dardaؓ states, "I am trembling with fear, that on the Day of Qiyamah when I will be presented for accountability and will be asked - "You attained knowledge but how did you use it?" On another occasion he said, "There is one death for the one who doesn't know, and seven deaths for the one who knows but doesn't act accordingly."

Hazrat Abdullah Bin Masoodؓ stated, "Everyone can tell tales, but only that person carries worth whose deeds are in line with what he professes."

Hazrat Aliؓ stated:-

"Oh people of learning! Practise your knowledge. Soon such people will be born, who will possess knowledge but will not be able to digest it. Their external will be different from their internal self. They will organise large gatherings for mutual boasting and discussions. They will get annoyed with people merely for the reason that they left their gathering to listen to someone else. Deeds of such people will never reach Almighty Allah."

Hazrat Hassan Basreeؓ states, "Evaluate people by their deeds, not by their words." Hazrat Qasim Bin Muhammadؓ stated, "I have seen people who didn't believe merely in statements, they felt happy only by performing deeds." Hazrat Malik Bin Dinarؓ used to

state, "The impact of the advice of a non-practising Aalim is similar to the impact of rain on stony mountains."

Hazrat Syed Rifae'eؓ stated, "Be warned! Don't become a sieve; it sifts fine and quality flour for others and keeps husk with itself. Similarly, don't adopt the practice of uttering words of wisdom for others while carrying non-practicing guilt in your heart." It is the statement of a Buzurgh (scholar), "A non-practicing Aalim is like a vulture - it flies in the sky but eats carrion." Some people possess mountains of knowledge, but their deeds are like ants. Hazrat Ibrahim Audhamؓ saw the following written on a stone:-

« انت بما تعلم لم تعمل فكيف تطلب علم ما لم تعلم »

"Did you practice known knowledge - No. Then why do you worry to seek new knowledge."

Some Ulema use knowledge as a net with which they hunt the world. Someone asked from Hazrat Ibrahim Bin Audhamؓ, "What is the reason that our prayers are not granted?" He replied:-

- You recognise God, but don't fulfil HIS rights.
- You study Holy Quran but don't practice it.
- You profess love for the Holy Prophet ﷺ but don't follow sunnah.
- You curse Iblees (satan), but follow his instructions as well.

- You close eyes from your own faults and open them for others faults.

CHAPTER - 8

ETIQUETTES OF PATH OF SULUK

(VIRTUOUS CONDUCT)

There are some principles and rules for the traveller of every path and the passenger of each voyage, the observance of which facilitate the journey to the destination. Anyone who doesn't care for such principles and rules and wilfully violates them suffers hardships in reaching the destination. At times such a person loses his way and wanders here and there and at times he is looted by the road robbers and dacoits. Those devotees of Tariqat (conduct according to divine law) who seek to attain the proximity of Almighty Allah face similar situation. A devotee who doesn't strictly follow the laid down etiquettes sometimes spends his entire life in labyrinth, or is overpowered by his sensual desires and Shaitan (satan) and loses his faith as well as deeds. Caution dictates that one should steadfastly follow all the etiquettes which have been outlined by 'Wa'seleen' (those who have attained the proximity of Almighty Allah) and those Muqarrabeen (favourites of Almighty Allah) who have observed the Grace of their Lord (Almighty Allah). In the words of a poet:-

نگاه دار ادب در طریق عشق و نیاز
که گفته اند طریقت تمام آدابست

Religiously practice elegant behaviour in the path of devotion and dedication.

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The learned have stated that Tariqat is elegance of conduct and behaviour.

ETIQUETTES OF GREAT MASHAIKH

An abridged description of some of the etiquettes of Mashaikh, from the book "Al Anwaar Al Qudsia Fi Maarfita Qawa'ed Soofia" written by Allama Abdul Wahab Sheranee رحمہ اللہ are given in ensuing paras.

Statement 1

No devotee has attained an appreciable status without the love, service and respect for the noble Mashaikh.

Statement 2

Anyone who claims Tariqat without a Sheikh or a spiritual guide, his Sheikh is Iblees (satan). If he performs strange acts, these would fall in the category of Istadraj (abnormal or unusual actions of an unscrupulous person). No one can comprehend the treachery of the Shaitan (satan) and the deceit of ones lustful desires without a guide and teacher.

Statement 3

Hazrat Junaid Baghdadee رحمہ اللہ stated, "One who steps into this path without a guide/leader will go astray himself, and will lead others astray as well. Almighty Allah will render those who don't revere and respect the Mashaikh, unlikely in the eyes of HIS people.

Statement 4

Hazrat Sheikh Abdul Qadir Jilani رحمہ اللہ used to state, "One who doesn't believe in the perfection of his Sheikh will never succeed."

Statement 5

Hazrat Abu Ali Diqaq رحمہ اللہ used to state, "Whoever adopts the company of his Sheikh then casts aspersions on him, undoubtedly his Bait (oath of allegiance) is broken. It is obligatory on him to renew his Bait."

Statement 6

It is essential for a devotee to never utter the word 'why' before his Sheikh, otherwise he will never succeed in Tariqat.

Statement 7

Sheikh Abdul Rehman Jaily رحمہ اللہ used to state, "Whenever someone finds his inner-self averse towards his Sheikh or his brother devotees, he should perceive that he is being reproved by Almighty Allah."

Statement 8

If a devotee serves his Sheikh for a thousand years and spends lacs of rupees for him, still he should not even think that he has fulfilled the rights of his Sheikh. If he does so, he will be expelled from Tariqat.

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Statement 9

Hazrat Sheikh Abu Al Hassan Shazlee رحمۃ اللہ علیہ used to state, "If a Sheikh deals harshly with his devotee even without any apparent reason, still the devotee should exercise patience. If a devotee submits himself with firm intention and humility, he will find acceptance."

Statement 10

Hazrat Syed Ali Bin Wafa رحمۃ اللہ علیہ used to state, "It is necessary for a devotee to submit all his resources, belongings and his practices before his Sheikh. He should neither rely on his knowledge nor his deeds, and should rather believe that whatever good comes to him, will come on account of his Sheikh."

Statement 11

To steadfastly adopt the companionship of his Sheikh is at times better for a devotee than an optional travel to Mecca Mukaramah. A Sheikh enables a devotee to gain proximity of the MASTER of Bait Ullah (House of Allah, i.e. Kaaba), which is better than Bait Ullah. Thus, a Sheikh enables the devotee to reach the real OBJECTIVE instead of the means of the OBJECTIVE.

Statement 12

It is the duty of a devotee to submit himself before his Sheikh with total sincerity, even if he has to do so a thousand times in a day.

Statement 13

One who tries to attain perfection without a Sheikh, wanders astray, because a fruit without kernel is imperfect.

Statement 14

It is the duty of a devotee, that when his Sheikh elevates his brother devotee to a higher status than him, he should not feel jealous, otherwise, his steadfastness will be affected and he will fall below his achieved status.

Statement 15

If it is not legal for a devotee to leave his physical father and establish relational connection with someone else, will it be legal for him to leave his spiritual father (Sheikh) to establish spiritual connection with someone else?

Statement 16

It is the right of the Sheikh that a devotee considers everything said by him as truthful. If a devotee doesn't understand anything, he should consider it the inadequacy of his own ability.

Statement 17

When a devotee is certain that his Sheikh is perfect, and there is a connection between him and Almighty Allah, then he should obey his Sheikh like the Angels do. It is stated in the Holy Quran:-

لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

"They don't disregard the command of Almighty Allah and perform exactly as commanded."

Statement 18

A devotee should never disobey an order given by the Sheikh otherwise he will be expelled from the Dargah (court) like Shaitan (satan).

Statement 19

A devotee must have faith in his heart that Sheikh is the eye through which Almighty Allah sees him with divine mercy. That is, the consent of Sheikh will lead to consent of Almighty Allah and the displeasure of Sheikh will lead to displeasure of Almighty Allah.

Statement 20

A devotee should not watch the external appearance of the Sheikh, but should concentrate on the Batinee (internal) blessing which is in his heart.

Statement 21

Just as it is mandatory for a devotee to refrain from Shirk (infidelity), similarly, it is prohibited to incline towards someone else in the presence of an existing Sheikh.

Statement 22

Just as there are no two Gods for a man, and no two husbands for a woman, similarly, there are no two Sheikh Tariqat for a devotee. A devotee, who maintains relation with many Sheikhs at one time, will never succeed.

Statement 23

A devotee should not compare the apparent conditions of his worship with the state of his Sheikh. Instead he should have the faith that a single day of Sheikh carries more value with Almighty Allah, than a thousand days of a devotee.

Statement 24

Hazrat Ali Bin Wafa رحمته الله عليه used to state, "Sheikh is like a mirror for a devotee." Once a devotee said to Hazrat Bayazid Bistamee رحمته الله عليه, "Oh my leader! Tonight I saw your face as a face of a hog." He replied, "Son, I am your mirror. Purify your inner-self from the attributes of a hog, and then look towards me; you will then see your actual face."

Statement 17

When a devotee is certain that his Sheikh is perfect, and there is a connection between him and Almighty Allah, then he should obey his Sheikh like the Angels do. It is stated in the Holy Quran:-

لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

"They don't disregard the command of Almighty Allah and perform exactly as commanded."

Statement 18

A devotee should never disobey an order given by the Sheikh otherwise he will be expelled from the Dargah (court) like Shaitan (satan).

Statement 19

A devotee must have faith in his heart that Sheikh is the eye through which Almighty Allah sees him with divine mercy. That is, the consent of Sheikh will lead to consent of Almighty Allah and the displeasure of Sheikh will lead to displeasure of Almighty Allah.

Statement 20

A devotee should not watch the external appearance of the Sheikh, but should concentrate on the Batinee (internal) blessing which is in his heart.

Statement 21

Just as it is mandatory for a devotee to refrain from Shirk (infidelity), similarly, it is prohibited to incline towards someone else in the presence of an existing Sheikh.

Statement 22

Just as there are no two Gods for a man, and no two husbands for a woman, similarly, there are no two Sheikh Tariqat for a devotee. A devotee, who maintains relation with many Sheikhs at one time, will never succeed.

Statement 23

A devotee should not compare the apparent conditions of his worship with the state of his Sheikh. Instead he should have the faith that a single day of Sheikh carries more value with Almighty Allah, than a thousand days of a devotee.

Statement 24

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Statement 25

If a Sheikh does something against the desire of a devotee, the devotee should remain patient; in it there is elevation for him.

Statement 26

Syedee Ali Khawas رَحْمَةُ اللهِ عَلَيْه used to state that a devotee should consider the friends of his Sheikh as his own friends and the enemies of his Sheikh as his own enemies; otherwise, he will become a morsel for Shaitan (satan).

Statement 27

Hazrat Syed Ali Bin Wafa رَحْمَةُ اللهِ عَلَيْه used to state that a devotee should not get deceived by the mildness of his Sheikh. Instead he should remain fearful of his Sheikh. If the Sheikh deals with him firmly, instead of feeling grieved he should feel happy; because his improvement is being effected.

Statement 28

Hazrat Sheikh Abu Al Aas Marri رَحْمَةُ اللهِ عَلَيْه used to state that a devotee should never seek a marvel from his Sheikh. This is an indication of doubt in his faith.

Statement 29

A devotee should not get dis-heartened by the anger of his Sheikh. Even if the Sheikh rejects him, the devotee should not disengage himself from the Sheikh. A devotee should

remember that the religious scholars don't dislike a Muslim even for the duration of a breath. Whatever the religious scholars do is with the intent of education and betterment of the devotees.

Statement 30

It is not befitting for a devotee to seek to ascertain the Muqam (level of nearness to Almighty Allah) of his Sheikh. He should just mind his own business, because the object is to eat fruits and not to count trees.

Statement 31

It is mandatory for a devotee to refrain from doing something which is a source of annoyance for the Sheikh. If he does so, he must seek forgiveness immediately, and should be careful in future.

Statement 32

A devotee should not evaluate the statements of his Sheikh according to his own intellect. If the Sheikh prohibits a devotee from the companionship of a particular Khateeb or Aalim, the devotee must comply forthwith; otherwise, he will suffer loss.

Statement 33

The Sheikh has the authority to instruct a devotee to leave a given Wazeefah (daily worship) and adopt another

one. A devotee should comply forthwith, although, he may see more advantage in the previous one.

Statement 34

If a Sheikh is seen to be happy and smiling, still the devotees must not neglect the respect and reverence due to him, as sometime a Sheikh may appear to be rain and blessing, but factually is test and sword.

Statement 35

A devotee must consider every statement of his Sheikh to be a factual truth, although, he may not understand the prudence behind it for the time being.

Statement 36

The devotees, who remain in the company of their Sheikh all the time, should not consider themselves superior to others. Don't they see that Hazrat Sohaibؓ and Hazrat Salmanؓ came from far-away but attained proximity with Almighty Allah, whereas, Abu Jahal and Abu Lahab, inspite of being very close, were rendered outcasts.

Statement 37

Hazrat Yousaf Ajmee رضى الله عنه used to state that a devotee who fails to attend a session of Zikr (remembering Allah) without a valid reason should repent in front of his devotee companions and should insult his self.

Statement 38

A devotee should not be content with the scholarly excellence of his elders, as is the case with most descendants of the Mashaikh. It should be remembered that scholarly excellence is not achieved through inheritance but by desire and struggle.

Statement 39

The Salf Saleheen (pious ancestors) used to tell their devotees, "Clean the state of your heart, then come to us." Just as one cannot write on a slate which already has something written on it, similarly, a heart filled with worldly desires receives no Faiz (spiritual beneficence).

Statement 40

If the Sheikh gets annoyed with a devotee, the devotee must endeavour to reconcile, even if he doesn't comprehend his fault.

Statement 41

A devotee should consider the sleep of his Sheikh superior to his own worship.

Statement 42

A devotee should consider the wife of his Sheikh as his own mother. The verse:

وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

(His wives are their mothers) is the proof.

Statement 43

A devotee should never trouble his Sheikh with the need to walk upto him. A devotee of Syed Ali Mardae'e رَحْمَةُ اللهِ عَلَيْهِ on returning back from Haj desired that his Sheikh should come to him to congratulate him. When this didn't happen, he was annoyed with his Sheikh. Thus, all his excellence was seized before his death.

Statement 44

A devotee should consider the needs of the children and family of his Sheikh more important than anything else. Even if he spends his entire wealth on them, still a devotee should consider that he has not been able to return the favour of even a single etiquette, which his Sheikh taught him. Syed Abu Al Abbas Sursai spent thirty thousand Dinars on his Sheikh Hazrat Syed Muhammad Hanafee رَحْمَةُ اللهِ عَلَيْهِ. When people rebuked him he said, "Even if I sacrifice the entire treasures of this world for my Sheikh, yet it is insufficient to pay the price of even one good manner that I have learnt from him."

Statement 45

A devotee should not continuously stare at his Sheikh. As far as possible, he should keep his eyes downcast, however, may look at his Sheikh occasionally. Hazrat Shiblee رَحْمَةُ اللهِ عَلَيْهِ used to state, "One who stares continuously at his Sheikh is immodest." Sheikh Ali Saghee رَحْمَةُ اللهِ عَلَيْهِ states that if a

devotee has attained proximity with Almighty Allah and continuous staring at the Sheikh doesn't induce a derogatory thought in his mind, then there is no harm in doing so.

Statement 46

Syed Ali Saghee رَحْمَةُ اللهِ عَلَيْهِ used to state, "A devotee should not practice any Wazeefah (daily worship) or skill without the permission of his Sheikh."

Statement 47

A devotee should not spread his feet in the direction of his Sheikh. Whether the Sheikh is alive or dead, whether it is day or night, and whether absent or present, a devotee must behave and speak respectfully for his Sheikh.

Statement 48

A devotee should not pay a visit to any contemporary Buzurgh (religious scholar) even if he is from amongst the fast friends of his Sheikh, without the specific or indicative permission of his Sheikh. In it there is danger of fostering anxiety in the confidence of the devotee for his Sheikh.

Statement 49

A devotee should not wear the clothes or shoes of his Sheikh, should not sit on his bed, should not use his bead or prayer mat, and should not eat or drink in his specific utensils. Such actions increase frankness, which may lead to

mischievous. If, however, a Sheikh himself permits use of these items, then there is no harm.

Statement 50

When a Sheikh presents his robe, shoes, or cap etc, it doesn't befit a devotee to use these things for worldly purposes, that is, to sell them. At times these things contain the Faiz (spiritual beneficence) of the Sheikh. It is related that once the Holy Prophet ﷺ gave a sheet of cloth to Hazrat Abu Hurairahؓ who had a poor memory. He never forgot anything that he heard or saw, thereafter.

Hazrat Junaid Baghdadee رحمه الله presented a Muswak (small branch of tree used for cleaning teeth) to Hazrat Shiblee رحمه الله. People offered one thousand Dirhams for it, but Hazrat Shiblee رحمه الله refused to sell it. Sheikh Taque Uddin Bin Taqtool was presented a robe by his Sheikh. People were ready to pay any cost for it, but he refused to sell. Sheikh Al Islam Hazrat Zakria رحمه الله used to state, "Whenever a Sheikh presents something like this, a devotee must handle it with care and due respect. He should not commit sin while wearing robes and shoes so presented."

Statement 51

A devotee should attach his heart intensely with the heart of the Sheikh, and should understand that whatever divine beneficence he will receive, it will be bestowed on account of the Sheikh, although, he may apparently see it

coming from someone else. Hazrat Sheikh Zain uddin Al Khawanee رحمه الله used to state, "It is obligatory for a devotee to consider the beneficence of the Sheikh as the beneficence of the Holy Prophet ﷺ, and His ﷺ beneficence as the beneficence of Almighty Allah. Every beneficence and favour comes solely from Almighty Allah, however, the Mashaikh become a medium. The Holy Quran states:-

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ

"This divine law is the one which has been existing since the beginning."

Statement 52

If another Buzurgh (scholar) visits the city of the Sheikh, and many a learned persons turn towards him but the Sheikh doesn't; in such a case, the devotee should also not turn towards that Buzurgh, otherwise he will suffer loss.

Statement 53

If by the Will of Almighty Allah, a devotee attains the spiritual status equal to that of his Sheikh, or even surpasses him, and the Sheikh also certifies this elevation, even then a devotee must duly respect and rever his Sheikh. Whatever a devotee has achieved is due to the beneficence of his Sheikh.

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THE ETIQUETTES OF BROTHER DEVOTEES

The essence of all etiquettes is that a devotee should desire for his brother devotees, whatever he desires for himself. The etiquettes are appended below in detail.

Etiquette 1

If a devotee learns about mistake or misdeed of his brother devotee, he should hide it.

Etiquette 2

Anyone who tries to find faults with righteous people for wicked purpose, his inner-self becomes devoid of spirituality. Tibrani Sharif contains a Marfooh Hadith (a hadith which is linked upto the Holy Prophet ﷺ), which states that who-so-ever finds faults with others, Almighty Allah finds faults with him. And the one whose faults are identified by Almighty Allah will be utterly disgraced and insulted by HIM, even though he may be in the saddle (of the camel), that is, he may even be a very respectable person in the society.

Hazrat Hassan Basree رضى الله عنه used to state, "By God! We saw a group of people who had no fault in them. When they started searching faults in others, Almighty Allah revealed their faults as well." Hazrat Sheikh Ali Mardae'e رضى الله عنه used to

state that the one who doesn't hide the faults of his brother devotees, infact he removes the covers from his own faults.

Syed Ahmed Zahid رضى الله عنه used to state, "When you notice someone committing a sin in hiding, you should forbid him harshly in person, and if you notice someone committing a sin openly, you should also advise him openly."

Etiquette 3

A devotee should not only look-after the worldly welfare of his brother devotees, but should also nurture their religious welfare. The Holy Prophet ﷺ stated,

„ الدين النصيحة „

(Religion is the name of welfare/well wishing).

Etiquette 4

If a devotee remains awake and worships throughout the night, still he should not consider himself superior to his brother who wakes-up for worship at dawn. Instead, he should consider the sleep of his brother superior to his own worship.

Etiquette 5

It is obligatory for a devotee to consider himself inferior to all Muslims. If he doesn't do so he will be counted amongst the proud. Syed Abdul Aziz Dareene رضى الله عنه used to state that a devotee should consider himself inferior to all creation.

Etiquette 6

A devotee should give preference to his brother devotees over himself and should tolerate their annoyance.

Etiquette 7

Hazrat Imam Hassan عليه السلام used to state, "A brother should serve his brothers and should then apologise that he has been unable to fulfil their rights."

Etiquette 8

If a devotee skips a session of Zikr (remembering Allah), he should repent publically. Hazrat Suffian Sooree عليه السلام took the lead in practice of this etiquette over his companions.

Etiquette 9

If a devotee is lacking in virtue and his companions reprove him, he should not make excuses. He should instead repeatedly recite Astaghfar (to seek forgiveness).

Etiquette 10

Syed Ahmed Rafae'e رحمته الله used to state that who-so-ever argues in favour of his self, he dies.

Etiquette 11

It is mandatory for a devotee to stay away from places of slander and refrain from indecent acts/behaviour.

Etiquette 12

A devotee should teach etiquettes to his brother devotees with love and affection, but should not consider himself superior to them.

Etiquette 13

A devotee should help his brother devotees with his efforts and wealth. A noble Hadith states:-

والله في عون العبد ما دام العبد في عون أخيه

"Till the time someone is helping his brother, Almighty Allah is helping him."

Etiquette 14

If a Sheikh expels a devotee from a gathering or reprimands him, his brother devotees should not backbite against him. It is quite possible, that in the eyes of Almighty Allah, those backbiting are bigger sinners.

Etiquette 15

A devotee should help and serve the weak, old and handicapped members of his group. Hazrat Syed Ali Khawas عليه السلام used to state that who-so-ever wants that blessings should descend on him, he should help the weak and helpless and should consider this service an honour for himself.

Etiquette 16

Hazrat Ali Khawas رحمۃ اللہ علیہ used to state, "If someone is cruel to you, forgive him. Don't state that Shariah (divine code of life) permits you an equal revenge. There are many things which are permitted in Shariah but it is better to forsake them."

Etiquette 17

Hazrat Syed Ali Khawas رحمۃ اللہ علیہ used to state that whenever a brother devotee comes to meet you, stand up and welcome him heartily.

Etiquette 18

If a devotee gets angry with his brother devotee, he should not remain so for more than three days. He should take the lead and offer salutations to his brother devotee with a view to resume normal relations with him. If the brother devotee responds, that's good enough. If, however, the brother devotee doesn't respond then the devotee himself is no longer at fault. The responsibility of anger and strained relations now rest with the brother devotee.

Etiquette 19

Whenever anyone from amongst the brother devotees bestows a favour on the devotee, he must endeavour to return the favour.

Etiquette 20

A devotee should not forget his brother devotees while supplicating to Almighty Allah. It is mentioned in a Hadith, that when someone does so an angel prays, *ولک مثل ذلک* "(the same be for you). Remember, a supplication of an Angel is never rejected.

Etiquette 21

Imam Shafe'e رحمۃ اللہ علیہ used to state, "Have faith in the benevolence of your brother, and never neglect his rights."

Etiquette 22

Whenever a brother devotee seeks help in distress, a devotee should not behave miserly and should extend every help to his brother devotee, how-so-ever minor it may be.

Etiquette 23

A devotee should be sweet-lipped whenever talking to his brother devotees. If he is foul-mouthed, he will be deprived of spiritual beneficence. It is stated in a Hadith, *شر الناس من تركه الناس اتقاء فحشه* "(Bad person is the one whom people leave due to his ill-temper). Hazrat Syed Ali Khawas رحمۃ اللہ علیہ used to state, "Care in speech is more important than care of morsel and clothes."

Etiquette 24

A devotee should hate sin but not the sinner. The Holy Prophet ﷺ said about the onion, *انها شجرة اكره ريحها* "(This

is a plant whose odour I dislike). The Holy Prophet ﷺ expressed his dislike for the odour of onion, not the onion itself.

Etiquette 25

A devotee should give priority to the needs of his brother devotees over his voluntary worship.

Etiquette 26

Hazrat Suleman Daranee رَحْمَةُ اللهِ عَلَيْهِ used to state, "Those who excel in Tariqat (behaving according to divine law) are the ones who, when the need so arises, even clean the toilets of their brother devotees and consider this service as an honour for themselves." Renowned personalities like Imam Ghazali رَحْمَةُ اللهِ عَلَيْهِ, Syed Ali Khawas رَحْمَةُ اللهِ عَلَيْهِ and Sheikh Amin Al Deen رَحْمَةُ اللهِ عَلَيْهِ performed this service. Hazrat Maulana Ilyas رَحْمَةُ اللهِ عَلَيْهِ used to clean the toilets for members of his group and used to thank Almighty Allah for this honour.

Etiquette 27

A devotee should keep important items like knife, scissors and prayer-mat etcetera, with him during travel, so that he can assist others whenever required.

Etiquette 28

If a devotee is disrespectful to a brother devotee, it is mandatory for him to immediately seek forgiveness most humbly. For example, he should uncover his head or stand

near the shoes and seek forgiveness. Every brother devotee is a symbol of the Sheikh, and should not be treated disrespectfully.

Etiquette 29

If a brother devotee seeks forgiveness, a devotee, should promptly forgive him.

A Hadith contained in Mustadrak Haqim (a book of Ahadith) states:-

"Whenever someone is approached by his brother devotee for forgiveness, that person should accept the excuse of his brother and should forgive him irrespective whether he is right or wrong. If he doesn't accept his excuse, he should not come to my fountain."

Etiquette 30

If a brother devotee surpasses the devotee in acts of devotion and in status, the devotee should not feel jealous of him.

Etiquette 31

A devotee should not consider himself superior to a group of devotees of another Sheikh, because they are also his brothers in 'Tariqat'.

ETIQUETTES OF TARIQAT

The one in search of ultimate truth should always follow the etiquettes of Tariqat.

Etiquette 1

A devotee should terminate his companionship with people as well as worldly relations and should get busy in Zikr-e-Elahi (Zikr of Almighty Allah) with total sincerity. This doesn't mean reclusion but a state in which his hands are busy in worldly affairs while his heart remains busy in Zikr-e-Elahi.

Etiquette 2

When a devotee keeps himself aloof from the gathering of ordinary people, he should do so with the intention that he wants to prevent them from his own bad influence and vexation. He should never think that he is good while the people are bad. If he thinks so, he will be wretched.

Etiquette 3

A devotee should practice virtuous behaviour with the intention of attaining the consent and pleasure of Almighty Allah. If his intention is to become a Sheikh or leader, he will be committing Shirk (infidelity) and will be ruined.

Etiquette 4

If a devotee doesn't succeed in attaining the next elevation quickly, he should not get disheartened. He should pursue his objective with patience and humility.

Etiquette 5

If a devotee possesses more than his needs, he should distribute the excess amongst the needy; to gain forgiveness on the Day of Qiyamah.

Etiquette 6

A devotee should desist from taking delicious foods and drinks and should refrain from fun and amusement. He should instead seek the delight of Zikr (remembering Allah).

Etiquette 7

A devotee should not unduly exult over his prosperity, nor should he get perturbed with poverty. Instead, he should remain contented over the distribution of Almighty Allah.

Etiquette 8

A devotee should never view his ancestors with disregard or contempt.

Etiquette 9

A devotee should refrain from musical amusement, and should seek the delight of the Holy Quran.

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Etiquette 10

Whenever people praise a devotee and call him righteous, he should not feel proud of himself. He should rather consider such praise a trial.

Etiquette 11

A devotee should consider himself inferior and contemptible with regard to entire creation, because he is unaware of the spiritual excellence of the created.

Etiquette 12

If a devotee commits an indecent act, he should punish himself, for example, he should desist from favourites and should busy himself in strenuous worship.

Etiquette 13

A devotee should refrain from reading newspapers to seek latest information about worldly affairs. This creates restlessness in the heart, and it looses concentration over the real objective.

Etiquette 14

A devotee should find respect for himself in humility and distress. He must understand that the prosperity of internal self/spirituality lies in ruining the external/apparent self. In the words of a poet:-

پاره پاره کرد درزی جامه را

کس زنداین درزی علامه را

A tailor tears the cloth into pieces then sews a graceful robe

No one blames him, everyone appreciates him

Etiquette 15

If someone is cruel to a devotee, he should not desire revenge against him. Instead, he should exercise patience and leave the matter to Almighty Allah. The Holy Prophet ﷺ was stoned by the Kuffar (infidels), but He ﷺ wished them well.

Etiquette 16

A devotee should eat when hungry, and should sleep when feeling sleepy. He should refrain from habitual eating and sleep.

Etiquette 17

A devotee should perform excessive Zikr Allah, and should not be overpowered by the tricks of his Nafs (lustful desires).

Etiquette 18

A devotee should never praise his worship or righteousness. He should not even develop a liking for them in his heart.

Etiquette 19

A devotee should not be desirous of performing miracles. If he happens to commit a miracle he should hide it like his weaknesses, and should consider it a trial for himself.

Etiquette 20

A devotee should not maintain any interaction with worldly people. He should adopt the companionship of Fuqara (religious mendicants).

Etiquette 21

A devotee should often remember death. By doing so, one is detached from the world.

Etiquette 22

A devotee must attain knowledge about his religion and should stay away from the illiterate and the ignorant.

Etiquette 23

A devotee should not see anyone else with lustful desire except his own wife.

Etiquette 24

A devotee should always endeavour to adopt graceful virtuous behaviour.

Etiquette 25

A devotee should consider it obligatory to earn his livelihood through lawful means, and should always speak the truth.

Etiquette 26

A devotee should not reveal his poverty and distress to anyone as far as possible; not even to his dependable friends.

Etiquette 27

A devotee should not embezzle anything committed to his care. He should also refrain from hypocrisy; he should not apparently be a friend of Almighty Allah while internally being enemy.

Etiquette 28

A devotee should not keep an eye on his own virtues and others imperfections.

CHAPTER - 9

ETIQUETTES OF THE DESCENDENTS OF THE HOLY PROPHET ﷺ

The honour and excellence of man is of two types; firstly, due to personal dignity and perfection and secondly, due to the dignity of the lineage or descent. The honour of lineage or descent is regarded highly in every religion but particularly so in Islam. It is due to lineage that there is surety of equality in Nikah (Islamic marriage proceedings). The prerequisite of being a Quresh for Caliph-hood: position of authority, is also due to the importance of descent. The dignity of forefathers and ancestors is a source of respect for the children in this world as well as the here-after, and the Holy Quran as well as the noble Ahadith support and verify this fact. A few examples in this regard are appended below.

Arguments From the Holy Quran and Sunnah

Example 1

The episode of construction of a wall for two orphans is mentioned in Surah Kahaf. Almighty Allah got this wall constructed through Hazrat Moosa عليه السلام and Hazrat Khizar عليه السلام free of charge. The reason for the kindness and blessing of Almighty Allah that was bestowed in this episode has been explained in the Holy Quran in these words,

CHAPTER - 9

ETIQUETTES OF THE DESCENDENTS OF THE HOLY PROPHET ﷺ

The honour and excellence of man is of two types; firstly, due to personal dignity and perfection and secondly, due to the dignity of the lineage or descent. The honour of lineage or descent is regarded highly in every religion but particularly so in Islam. It is due to lineage that there is surety of equality in Nikah (Islamic marriage proceedings). The prerequisite of being a Quresh for Caliph-hood: position of authority, is also due to the importance of descent. The dignity of forefathers and ancestors is a source of respect for the children in this world as well as the here-after, and the Holy Quran as well as the noble Ahadith support and verify this fact. A few examples in this regard are appended below.

Arguments From the Holy Quran and Sunnah

Example 1

The episode of construction of a wall for two orphans is mentioned in Surah Kahaf. Almighty Allah got this wall constructed through Hazrat Moosa (ؑ) and Hazrat Khizar (ؑ) free of charge. The reason for the kindness and blessing of Almighty Allah that was bestowed in this episode has been explained in the Holy Quran in these words,

وَكَانَ أَبُوهُمَا صَالِحًا

(their father was a righteous person).

Allama A'aloosee رحمته الله has written in Tafseer Rooh Al Ma'anee that the righteous person was from the seventh or tenth generation before the effected children. Thus, the benefit of righteousness and piety of the forefathers reached the descendents. It was due to the nobility of lineage that Almighty Allah benefited the children.

Imam Ibne Ali Shaiba رحمته الله, Imam Ahmed رحمته الله and Ibne Abi Hatim رحمته الله have recorded a statement of Hazrat E'sa عليه السلام which was narrated by Hazrat Khasheema عليه السلام, that, the descendents of that righteous person will remain safe and secure in future as well. Hazrat Khasheema عليه السلام then recited the above mentioned verses of the Holy Quran in support of it.

It is recorded in Rooh Al Ma'anee through Imam Abd Bin Hameed رحمته الله and Ibne Al Manzar رحمته الله that Hazrat Wahab عليه السلام related that Hazrat Hassan عليه السلام inquired from a Kharjee (a sect of Muslims who do not reckon Hazrat Ali عليه السلام among the legal successor of the Holy Prophet ﷺ), "Do you know why Almighty Allah secured the wealth of the orphans of Surah Kahaf?" He replied, "Due to the piety and righteousness of their forefathers." He عليه السلام then stated, "I swear by Allah, the piety and righteousness of my father and Grandfather عليه السلام was many times greater."

Example 2

The Holy Quran states:-

وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ

"And those who believe and whose off-spring follow them in faith: to them shall WE join their off-spring, and WE shall not decrease the reward of their deeds in anything"

(Al Tur, Verse-21)

In the explanation of this verse which is duly supported by many Muhaditheen (people who complied Ahadiths) and Mufasssareen (writers of explanations of the Holy Quran), it is written in Tafseer Rooh Al Ma'anee, that Hazrat Ibne Abbas stated, "Almighty Allah will keep the off-springs of a believer with him in the same status and location, so that the believer may feel satisfied and peaceful." This depicts the regard of Almighty Allah for the dignity and nobility of lineage.

Example 3

The dignity of lineage is also proved by the following verse of the Holy Quran:-

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَبِيدِ

"Say O Muhammad ﷺ: If the Most Gracious (Allah) had a son (or children as you pretend), then I would have been the first of Allah's worshippers, to worship him.

(Az-Zukhruf, Verse-81)

The Noble Companions ﷺ and the Respect of the Descendents

Example 1

Hazrat Zaid Bin Hayan ﷺ stated that he himself, Hasain Bin Sabra ﷺ and Umer Bin Muslim ﷺ went to meet Hazrat Zaid Bin Argam ﷺ. After settling down Hasain ﷺ said to him, "You have seen a lot of good in this world. You had the honour to personally meet the Holy Prophet ﷺ. You heard the Ahadith of the Holy Prophet ﷺ. You participated alongside the Holy Prophet ﷺ in many Ghazwaats (wars against infidels, in which the Holy Prophet ﷺ Himself took part). You offered prayers in the Imamatus (leadership) of the Holy Prophet ﷺ. Undoubtedly, you have collected enormous beneficence. Please narrate to us a Hadith that you heard from the Holy Prophet ﷺ." Hazrat Zaid ﷺ replied, "Oh Brothers! I have gone very old. A long time has passed away. I have forgotten many things that I learnt from the Holy Prophet ﷺ. So whatever I narrate to you, accept it and whatever I don't narrate, don't pester me for it." He then stated, "One day the Holy Prophet ﷺ stood up to deliver a sermon to us, close to the water called 'Kham', which is midway between Mecca and Medina. He ﷺ first praised and applauded Almighty Allah, then advised virtue and piety and then said:-

"Oh people! I am a mortal and soon an envoy of Almighty Allah might come to take me away, to which I will succede. I am leaving among you two very valuable and important things. The first of these two is Kitab Allah (Book of Allah – the Holy Quran), which contains divine guidance and Noor (divine radiance). Obtain a Book of Allah and hold it strongly." Thus, He ﷺ encouraged and motivated the audience to follow the divine guidance given in the Holy Quran. After that he ﷺ said, "The second thing is my family/descendents. I remind you of Almighty Allah with regard to Ahle Bait (Members of the family of the Holy Prophet ﷺ)."

On hearing the above Hasain ﷺ asked, "O Zaid ﷺ, who are Ahle Bait? Are the holy spouses of the Holy Prophet ﷺ amongst the Ahle Bait?" Hazrat Zaid ﷺ stated, "Certainly, the holy spouses of the Holy Prophet ﷺ are amongst the Ahle Bait. However, Ahle Bait are those people for whom alms have been declared illegal, after the demise of the Holy Prophet ﷺ." Hasain ﷺ asked, "Who are those people?" Hazrat Zaid ﷺ replied, "Those people are Hazrat Ali ﷺ, Hazrat Aqeel ﷺ, Hazrat Jafar ﷺ, Hazrat Abbas ﷺ and their descendents." Hasain ﷺ then asked, "Is it prohibited for all of them to accept alms?" Hazrat Zaid ﷺ replied, "Yes."

(Muslim Shareef – Muntakhib Al Kanzej-5, Page 95)

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Example 2

Umm Al Momineen (mother of believers) Hazrat Aisha ؓ stated, "Once the Holy Prophet ﷺ was sitting amongst his Companions, and Hazrat Abu Bakr ؓ and Hazrat Ali ؓ were sitting next to Him ﷺ. They saw Hazrat Abbas ؓ coming from the front. Hazrat Abu Bakr ؓ moved aside to provide space for him to sit. He, however, sat in front of both i.e. the Holy Prophet ﷺ and Hazrat Abu Bakr ؓ. On seeing him do so, the Holy Prophet ﷺ said, "Only the righteous know the excellence of the righteous." The Holy Prophet ﷺ then turned his attention towards Hazrat Abbas ؓ and started talking to him. While talking to him, the Holy Prophet ﷺ kept his voice very low. On noticing this, Hazrat Abu Bakr ؓ said to Hazrat Umer ؓ that probably the Holy Prophet ﷺ is suffering from some ailment and he i.e. (Hazrat Abu Bakr ؓ) is very concerned. Hazrat Abbas ؓ kept sitting next to the Holy Prophet ﷺ for sometime and when the Holy Prophet ﷺ fulfilled his need, he went away. Then Hazrat Abu Bakr ؓ respectfully inquired from the Holy Prophet ﷺ, "Are you suffering from some ailment?" The Holy Prophet ﷺ replied in negative. Hazrat Abu Bakr ؓ then submitted, "I noticed that your voice was very low." The Holy Prophet ﷺ replied, "Hazrat Jibrael ؑ directed me to keep my voice very low whenever talking to Hazrat Abbas ؓ, just as I tell you to keep your voices very low in my presence."

(Ibne Asakar, Kazanee Al Kanzej-7, Page-68)

Example 3

Ibne Shahab narrates that whenever Hazrat Abu Bakr ؓ and Hazrat Umer ؓ used to meet Hazrat Abbas ؓ during their reign of Caliph hood, they would always dismount from their horses and walk with Hazrat Abbas ؓ holding the bridle of their horses in their hands, till they reached the residence or place of assembly of Hazrat Abbas ؓ. Only then would they separate.

(Ibne Asakar, Kazanee Al Kanzej-7, Page-29)

Example 4

Hazrat Qasim Bin Muhammad ؓ narrated an incident from amongst many incidents of Hazrat Usman ؓ in which people sided with him. He narrated that once Hazrat Usman ؓ ensured that a person involved in a brawl in which he insulted Hazrat Abbas Bin Motalib ؓ was duly punished. When he was asked about the punishment, he said, "The Holy Prophet ﷺ used to rever and respect his uncle a lot. Is it appropriate for me to forgive a person who insults him? Anyone who does so is infact dissident to the Holy Prophet ﷺ." Thus, the people accepted the explanation given by Hazrat Usman ؓ.

(Kharj Saif Wa Ibne Asakar, Kazanee Al Kanjez-5, Page-213)

Example 5

Hazrat Ans ؓ stated that once the Holy Prophet ﷺ was sitting in the mosque and was surrounded by His ﷺ

companions. After a while Hazrat Ali came to the mosque and stood near the assembly looking for a place to sit down. The Holy Prophet looked around to see who made the space for Hazrat Ali. Hazrat Abu Bakr was sitting on the right of the Holy Prophet. He moved aside to create space and invited Hazrat Ali to sit saying, "O Abu Al Hassan, please come here." Thus, Hazrat Ali sat between the Holy Prophet and Hazrat Abu Bakr. At that moment the noble face of the Holy Prophet reflected great happiness. After Hazrat Ali settled down, the Holy Prophet turned towards Hazrat Abu Bakr and said, "Excellence is exhibited by the righteous."

(Kazanee Al Badaya, Volume-7, Page-358)

Example 6

Hazrat Aqbah Bin Haris stated, "A few days after the demise of the Holy Prophet, I went out with Hazrat Abu Bakr after Asr (afternoon) prayers. Hazrat Ali was also with us and walking alongside Hazrat Abu Bakr. We passed by Hazrat Hassan Bin Ali who was playing outside with other children. Hazrat Abu Bakr out of pure love and affection made him sit on his thigh and said, "I swear by my father, you resemble the Holy Prophet and not Hazrat Ali." Hazrat Ali laughed on hearing this.

(Bukhari, Ahmed, Ibne Sa'ad and Asakari)

Example 7

Hazrat Umair Bin Ishaq states that he saw Hazrat Abu Hurairah meeting Hazrat Hasan and telling him to lift his shirt off his stomach saying, "I want to kiss the spot, that I observed the Holy Prophet kissing." Hazrat Hassan lifted his shirt from his stomach and Hazrat Abu Hurairah kissed that spot. It is mentioned in another narration that he kissed the navel.

(Kaal Al Haseemee, Volume-9, Page-177)

(Akharja Ahmed)

Example 8

It is mentioned in 'Shifa' written by Qazi Ayaz that Hazrat Siddique Akbar used to lift Masters Hasnain Kareemain on his shoulders, out of love and affection.

Example 9

Once Hazrat Siddique Akbar submitted to the Holy Prophet, "O Prophet of Allah! I have not felt so happy over the acceptance of faith (Islam) by my father Abu Qahafah, as I have felt happy on the acceptance of faith (Islam) by Hazrat Abbas." "Why so," asked the Holy Prophet. He submitted, "I felt happy when Abu Qahafah embraced faith (Islam), and You felt happy when Hazrat Abbas embraced faith (Islam). I prefer Your happiness over my own."

Example 10

It is mentioned in Bukhari Shareef that Hazrat Abu Bakr ؓ used to state, "O Muslims! Observe the same respect and regard for the Ahle Bait of the Holy Prophet ﷺ, as you did for Him ﷺ." He further said, "The lineage of the Holy Prophet ﷺ is dearer to me than my own."

Example 11

It is written in Ibne Asakar and Tareekh-e-Islam written by Shah Moeen Uddin Ahmed Nadwee that Hazrat Umer Farooq ؓ used to regard the respect the family members of the Holy Prophet ﷺ more than his own children. On the occasion of specifying the stipends, the noble Companions ؓ were of the opinion that Hazrat Umer ؓ being the Ameer Al Momineen (leader of the believers) should be given preference. But Hazrat Umer ؓ refused and fixed the stipends according to the closeness of the people with the Holy Prophet ﷺ. Thus, he considered Banu Hashim first of all, and within it gave priority to Hazrat Ali ؓ and Hazrat Abbas ؓ. Maximum salaries were fixed for the Badari Companions ؓ – those who participated in the Battle of Badr. Although Hasnain Kareemain ؓ were not amongst them but due to their kinship with the Holy Prophet ﷺ, their salaries were fixed equal to the Badari Companions ؓ. Similarly, he fixed the salary of Osama (the son of Hazrat Zaid ؓ) who was the slave of the Holy Prophet ﷺ more than Hazrat Abdullah Bin Umer ؓ, i.e. his own son, although

everyone considered him more honourable. When Hazrat Abdullah ؓ sought the wisdom behind these two decisions, he said, "First bring a mother like the mother of Hasnain Kareemain ؓ, a father like their father and a maternal grandfather like their maternal grandfather, then only can you claim equality with them." In case of Osama ؓ, he said, "Osama ؓ was more dear to the Holy Prophet ﷺ than you, and Osama's father more dear to Him ﷺ than your father."

Salf Saleheen (pious ancestors) and the Respect of the Descendents**Example 1**

It is written in Noor Al Absar that Hazrat Abdullah ؓ, the grandson of Hazrat Imam Hassan ؓ, once went to Hazrat Umer Bin Abdul Aziz (the then Caliph of the time) for a certain errand. The Caliph submitted to him "*Whenever you need my help, just send me a written message. I feel ashamed of Allah and the Prophet of Allah ﷺ when you come to me with a request.*"

Example 2

It is written in Madaraj that when Imam Malik Bin Ans ؓ was lashed on the orders of the Abbasi Caliph, immediately after regaining his senses after the punishment he said, "Oh people! Be witness that I forgive this tyranny. On the Day of Qiyamah, I will feel ashamed if someone from

the descendents of the Uncle of the Holy Prophet ﷺ stopped for interrogation.”

Example 3

It is written in Tareekh Al Khulfa'a and Seerat Al Noman that Caliph Mansoor Abbasi first arrested and then poisoned Hazrat Imam Abu Hanifa رحمۃ اللہ علیہ only because he had given a Fatwa (verdict) in favour of Syed Muhammad Nafis Zakia Hasnee رحمۃ اللہ علیہ for Jihad against the Abbasi's. After giving the Fatwa he sent a donation of four thousand Dinars alongwith a written message – If I was not keeping a few belongings of certain people in trust, which I have to return, in spite of my old age would have personally participated in the Jihad with the desire of attaining Shahadat (martyrdom). At that time his age was approximately eighty years. Syed Suleman Nadwee has written in 'Hayat Malik' that Hazrat Imam Malik رحمۃ اللہ علیہ had given a similar verdict. Similarly, many incidents of Hazrat Imam Shafi رحمۃ اللہ علیہ which depict his love and affection for Ahle Bait are very famous.

Example 4

Hazrat Imam Ahmed Bin Hanbal رحمۃ اللہ علیہ has dilated on the excellence of Ahle Bait in the light of many Ahadith in 'Al Munaqib'. It is written in 'Sawa'ek Muharraqa' that whenever Hazrat Imam Ahmed Bin Hanbal رحمۃ اللہ علیہ used to see a descendent of a Syed, he immediately used to rise in respect for him.

Example 5

While elucidating 'Verse Tatheer', Hazrat Sheikh Akbar Mohyuddin Ibne Arbee writes in 'Fatooha-at-e-Makahayya' that all descendents of Banu Fatimah رضی اللہ عنہا, Azwaj-e-Mutahara'at (noble spouses), Hazrat Salman Farsee رضی اللہ عنہ, and others who are included amongst Ahle Bait come in the ambit of 'Order of Forgiveness' of 'Verse Tatheer'. They all are chaste and holy. This is part of a specific blessing bestowed by Almighty Allah on the members of the family of the Holy Prophet ﷺ. It is not befitting for any Muslim to insult these noble people, for the chastity and purity of whom Almighty Allah HIMSELF stands witness. This graciousness and generosity is not the result of their virtuous deeds but a kindness from Almighty Allah merely on account of their descent. Almighty Allah bestows his bounties on whom-so-ever HE Wills.

Example 6

Imam Abdul Wahab Sherani رحمۃ اللہ علیہ recited two couplets of Hazrat Sheikh Akbar رحمۃ اللہ علیہ about the excellence of Ahle Bait, in his book 'Lataif Al Kun' which are:-

سادات افضل اندو بود وصف شاں جلی
اولاد مرتضیٰ و جگر گوشہ نبی
بر فعل شاں نظر مکن اے خرز جاملی
الصالحون لله و الطالحون لی

Don't consider anyone equal to Ahle Bait of the Holy Prophet ﷺ

Ahle Bait are infact Ahle Siyadat

Malice for them, is real loss for human beings

Love for them, is great worship

He then writes, "It is a great beneficence of Almighty Allah on me, that I consider respect and reverence of the descendants of the Holy Prophet ﷺ an obligation for myself, irrespective of their deeds, because, excellence of lineage is not reduced due to bad deeds."

Example 7

It is said about Hazrat Shah Sharaf Al Deen Bu Ali Qalandar Pani Patee رحمۃ اللہ علیہ, that on a complaint of a widowed Syeda (descendent of the Holy Prophet ﷺ), he wrote the following stanza and sent it to Sultan Alla-ud-Din Khiljee:-

سادات افضل القادیر و صف میں علی
اولاد مرتضیٰ و بکر کوش نی
بر فضل میں نظر کن اس خرد چاہی
الصالون نہ د الصالحون لی

Sadaat (descendents of the Holy Prophet ﷺ) were most venerable and are most venerable, - their excellence is very evident.

They are the descendents of Hazrat Ali علیہ السلام, and of the lobe of heart of the Holy Prophet ﷺ i.e. Hazrat Fatimah علیہا السلام

Oh unaware! Don't criticise them

Virtuous are for Almighty Allah, and the sinners for me

Summary

The important point to be remembered is that people should respect and regard the Sadaat (descendents of the Holy Prophet ﷺ). Love and affection for them should be considered a branch of the love and affection of the Holy Prophet ﷺ. People should care for their needs and should give gifts and presents to them. This is one side of the picture, the other being that those having Nisbat (attachment) with the Sadaat should stay away from sins and impiety. An attachment with them is an attachment of proximity with the Holy Prophet ﷺ. Thus, non-observance of the orders of Shariah (divine law) by such persons is a cause of annoyance for the Holy Prophet ﷺ. On the Day of Qiyamah, what face will we show to our most glorious leader. If the Holy Prophet (sallalaho elaihe wassalam), on the Day of Qiyamah states, "The people at large stopped practicing My ﷺ Sunnah and forgot My way of life, but you were my descendents, why did you abandon My ﷺ way?" Imagine the amount of shame and regret we will face. What use is the respect and honour of a few in this world, when one doesn't get it in front of the Holy Prophet ﷺ on the Day of Qiyamah. May Almighty

Allah protect us from the disgrace and dishonour of the hereafter.

CHAPTER - 10

ETIQUETTES OF SOCIAL INTERACTION

Hazrat Shah Wali Allah رحمۃ اللہ علیہ has commented very nicely on the excellence of social conduct in his book "Hujjat Ullah Al Baligha," a brief summary of which is given below:-

The people of all civilized nations have developed some etiquette regarding matters of daily life like eating, drinking, meeting people and wearing clothes, which they follow strictly in their collective social life. These etiquettes are based on the following:-

- Some people have based these etiquettes on the principles of natural human wisdom, and adopted the etiquettes which are useful from the medical and human experience points of view.
- Others have established these etiquettes on the basis of their religious principles, and follow the dictates of the religion in their practice.
- Some people imitate their Kings, priests and leaders in such matters.
- Besides the above there are other principles and rules of collective social conduct, some of which are useful, some harmful while some are neither useful nor harmful. Thus, there was a need to declare the adoption of the useful ones obligatory, prohibit those

which are harmful and to maintain those which are neither useful nor harmful.

Shariah (divine code of life) has kept in view the following aspects in the etiquettes of social conduct:-

- While practicing these etiquettes, at times, people become unmindful of Almighty Allah. Shariah, therefore, recommends a few prayers to be recited before, during and after the performance of a particular etiquette, which remind people of the `omni presence of Almighty Allah.
- Some acts have similarity with the temperament of the Shaitan (satan) like to eat with the left hand or to walk wearing a single shoe, etcetera, therefore, Shariah has prohibited such actions. Some acts, on the other hand, have similarity with the Angels, for example, to recite the prescribed prayer on leaving or entering ones house. Therefore, Shariah recommends adoption of such acts.
- There are some things which are a cause of anxiety, for example, to sleep on a roof with no shelter on top, or to keep the lamp burning while sleeping. Shariah prohibits these as well.
- There are some etiquettes which reflect the rakish civilization of the Ajmee (non Arabs), for example, wearing of silken robes by men, to hang picturesque clothes, and to eat in utensils of gold and silver. Shariah prohibits such customs as well.

- Certain things are against the dignity and civility of society, and transform man into a savage and wild person. The Holy Prophet ﷺ prohibited such things as well, so that a middle course emerges between excess and deficiency.

Keeping in view the above, it can be concluded that the principles on which the etiquettes of collective social conduct of all the civilized nations were based, are included in the dictates of Islam and the directions of the Holy Prophet ﷺ. The Islamic etiquettes of social interaction encompass all types of advantages, i.e. religious, medical, moral and many others. By adopting and following these etiquettes everyone can attain the consent and pleasure of Almighty Allah, compliance of the Holy Prophet ﷺ, piety of the soul and body, cleanliness of the surroundings, excellence of personal conduct, betterment of the society, care and even betterment in health, as well as virtuous impact on life. All these aspects put together are termed "Islamic Etiquettes of Social Conduct." Islam has permitted much leverage in these etiquettes. The basic and important principles have been emphasised in the Holy Quran as well as the Ahadith. This emphasis reflects their importance. Some aspects of these etiquettes can be altered due to compulsions of time, social and cultural necessities and changing trends. Such etiquettes have neither been over-emphasised nor their omission is questionable, and only worldly causes and advantages of

these etiquettes have been highlighted. Thus, if such etiquettes are altered but the basic principles on which these are based are not negated, and instead their characteristics are rather increased, then there is no harm. A few examples in this regard are – to use soap instead of mud for bathing, to use a towel, to cut the meat with a knife, to use separate plates and glasses for everyone, etcetera. Such alterations are permitted. In spite of this permission/leverage, there is a unique status of loyalty and devotion. For those who have the resolve to follow the path of the Holy Prophet ﷺ through this unique route, the amorous ways of the Holy Prophet ﷺ which also have a Nisbat (attachment) with Him ﷺ, are more important in spite of the changing trends. This is the sign of excellence of faith, and to follow the etiquettes of social conduct with this resolve is admirable. Wise need just an indication.

ETIQUETTES OF EATING

If a believer eats his food with the intention that the strength he will gain from it, he will use it to perform virtuous deed to attain the consent and pleasure of Almighty Allah, then even eating food attains the status of worship. Deeds are dependent on intentions. Every person will reap according to his intention.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

"And they were ordered to worship Allah with purity"

Hazrat Sa'alam Bin Abdullah رضي الله عنه rote to Hazrat Umer Bin Abdul Aziz رضي الله عنه, "Oh Umer! Remember that Almighty Allah is helpful to the extent of a person's intention. Whoever has perfect intention, for him Almighty Allah's help is also perfect. And who-ever has imperfect intention, Almighty Allah's help will also be imperfect."

Excellence of intention attracts divine beneficence. Many small acts are exalted by intention and many big deeds are trifled by intention. Certain Ulema have stated, "Before a deed, determine its intention – till the time you intend good, you are practicing goodness." A person from Bani Israel passed close to a sand dune during famine. He said in his heart, "Alas, if I had as much flour as this sand dune, I would distribute it amongst the people." Almighty Allah sent a revelation to the Prophet ﷺ of that time, "Tell this person that I have accepted his offering, and I value his virtuous intention and I grant him reward as if he has actually sacrificed flour equal to the sand dune."

The Salf Saleheen (pious ancestors) used to rectify their intention before a deed. It is related that a person was sitting on the rooftop and wanted to comb his hairs. He called out to his wife, "Please bring over my comb." The wife asked in return, "Should I bring the mirror as well?" The man remained quiet for a while and then said, "Yes, bring it

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وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

"And they were ordered to worship Allah with purity"

Hazrat Sa'alam Bin Abdullah رضى الله عنه rote to Hazrat Umer Bin Abdul Aziz رضى الله عنه, "Oh Umer! Remember that Almighty Allah is helpful to the extent of a person's intention. Whoever has perfect intention, for him Almighty Allah's help is also perfect. And who-ever has imperfect intention, Almighty Allah's help will also be imperfect."

Excellence of intention attracts divine beneficence. Many small acts are exalted by intention and many big deeds are trifled by intention. Certain Ulema have stated, "Before a deed, determine its intention – till the time you intend good, you are practicing goodness." A person from Bani Israel passed close to a sand dune during famine. He said in his heart, "Alas, if I had as much flour as this sand dune, I would distribute it amongst the people." Almighty Allah sent a revelation to the Prophet ﷺ of that time, "Tell this person that I have accepted his offering, and I value his virtuous intention and I grant him reward as if he has actually sacrificed flour equal to the sand dune."

The Salf Saleheen (pious ancestors) used to rectify their intention before a deed. It is related that a person was sitting on the rooftop and wanted to comb his hairs. He called out to his wife, "Please bring over my comb." The wife asked in return, "Should I bring the mirror as well?" The man remained quiet for a while and then said, "Yes, bring it

along." On handing over these things the wife asked the husband, "Why did you remain quiet for a while before asking for the mirror?" He replied, "I requested you to fetch the comb for me with a particular intention. When you asked about the mirror, I had no intention. I paused for a while, till Almighty Allah granted me an intention."

It was stated by Hazrat Osama Bin Zaid رضي الله عنه, "On the Day of Qiyamah those people will be closest to Almighty Allah who suffered hunger, thirst and grief the longest in their lives. If they were lost, people would not search for them. When people arrange their beds at night, these people bow before Almighty Allah in worship. When the earth loses these people, it weeps. When you find such people in a town, be assured that they are the 'Sign of Faith' in that town."

Hazrat Hassan رضي الله عنه relates that Hazrat Abu Hurairah رضي الله عنه said, "The Holy Prophet ﷺ said that wear Sauf (woollen garment), keep the pants above the ankles and eat half the stomach – you will enter Malkoot Samawee (the heavenly world of Angels)."

Once, Hazrat Abu Jaheefah رضي الله عنه belched before the Holy Prophet ﷺ after eating meat. The Holy Prophet ﷺ said, "Restrain your belching before me. The one who satiates himself more in this world will be hungrier on the Day of Qiyamah." Hazrat Hassan رضي الله عنه used to state that a Momin (believer) is like a minor goat for whom a handful of grass, fistful of barley and a gulp of water is enough. Syeda Aisha رضي الله عنها stated, "After the Holy Prophet ﷺ the first

innovation that emerged in Islam was eating to the full satisfaction. When the stomachs get filled, people's attention gets diverted to the worldly affairs." Some Ulema state that a fully packed stomach is most detestable thing before Almighty Allah, even if it is filled with lawful eatables. A narration states that man has not filled a more worthless container than a stomach. Another narration states that merely a few bites of food are enough for human beings so that they may keep their backs straight. It is famous about Hazrat Umer رضي الله عنه that he used to take seven bites of food. It is related by a certain Shaikh that the person who only eats bread made of wheat will not suffer from any ailment other than the ailment of death. Someone asked, "What are the etiquettes of eating?" The reply was, "Eat only when hungry, and stop eating before the stomach is full."

It is related about Hazrat Abdul Wahid Bin Zaid رضي الله عنه that he used to say after swearing, "None has attained purity without hunger, none has walked on water without hunger, and none has been bestowed with Tay Al Ard (condensed universe) without hunger."

Philosophical Reply of Caliph Mansoor

Once, the King of Hind (India) sent a few gifts to Caliph Mansoor. A philosopher physician accompanied the delegation from Hind. The physician said to Caliph Mansoor, "O Ameer Al Momineen (leader of the believers), I present to you three medicines. These medicines are only produced for

the Kings, who value them a lot." Caliph Mansoor asked him, "What are these medicines?" The physician said, "I will apply a hair dye on your beard which will never lose colour." The Caliph asked, "What is the second medicine?" The physician said, "I will give you a medicine which will enable you to eat a lot and you will never suffer from indigestion." The Caliph asked him, "What is the third medicine for?" The physician said, "I will so strength your back that you may copulate as much as you desire yet you will not feel tired or weak." Caliph Mansoor paused for a while bending his head, then raising his head he said, "I thought you were a wise person, but it is not so. I don't need black hairs. Old age has a dignity and awe, and I don't want to exchange the Noor (divine radiance) of Allah of my face with darkness. Over-eating results in lethargy and negligence. As far as women are concerned, lust is the branch of insanity. To resort to it beyond a certain limit is bad. Thus, you may return from where-ever you have come, I don't need your medicines."

Halal (legal) Food and its Etiquettes

The primary etiquette of food is that it should be Halal (legal), i.e. legitimately and lawfully acquired. It has three indications, which are:-

- 1. Food should be a known thing. Nothing should be mixed in it, which creates doubt about its legitimacy.

- 2 It should have been acquired from lawful sources and not through a prohibited one, i.e. it should not be acquired through force or embezzlement.
- 3 It should be according to the dictates of Sunnah, and not of wrongful customs or an innovation in the religion.

Hazrat Imam Ahmed Bin Hanbal رحمته الله stated, "Almighty has declared Halal and nice food superior to deeds." Almighty Allah has stated in the Holy Quran:

كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا

"Eat from amongst pure things and perform virtuous deeds"

Hazrat Sahal رحمته الله used to state, "One who doesn't adopt the etiquettes of food, doesn't perform the etiquettes of deeds as well." He further used to state, "If a person goes to a village, finds only doubtful things to eat, doesn't find Halal food and remains hungry throughout the night, a reward equal to all the deeds of all the people of the village will be added to his register of deeds." Another Buzurgh used to state, "Anyone who adopts humility in order to seek Halal food, his sins fall off just as leaves fall off a tree in winters."

A statement says, "A person who takes one bite of Haram (for bidden) food, his heart remains in anguish for forty days."

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Etiquettes of Eating and Drinking

The Holy Prophet ﷺ said:-

Hadith 1

"The Barkat (good fortune) of eating is in performing ablution i.e. to wash hands and rinse mouth before and after eating." It is mentioned in a narration that performing ablution before eating ends poverty and performing ablution after eating sheds minor sins and improves sight.

Hadith 2

"Before you start eating remove your shoes. It will comfort your feet."

Hadith 3

"I ﷺ am not from amongst those who lean while eating." Whenever food was brought to the Holy Prophet ﷺ, He ﷺ would place it on a covering on the ground and eat while sitting on both His ﷺ feet. At times He ﷺ would sit on the back portion of His ﷺ left foot while raising His ﷺ right leg. It is related that the Holy Prophet ﷺ said, "I don't eat while leaning against a support, I am a human, I eat like slaves (with humility)."

There are three better ways to sit. One, to sit on the back portion of the left foot while raising the right thigh up-wards; Two, to sit on the back of both feet duly folding both legs, i.e. to squat; and three, if the space is less to sit on both feet duly rounded-up. Hazrat Ansari stated, "I saw the Holy Prophet

ﷺ sitting on both feet and eating dates. To sit on both feet, keeping the shin straight up, is known as sitting rounded-up. It is related in Abu Daud Shareef that when many people gathered in an assembly, the Holy Prophet ﷺ changed his posture and sat on both feet rounded-up. Doing so indicates hospitality and kindness for others as well as additional space is created for them.

Hadith 4

Hazrat Huzaifah states that the Holy Prophet ﷺ prohibited them from eating or drinking in utensils made of gold or silver.

(Bukhari and Muslim)

Hadith 5

"Eat after reciting BISMILLAH, eat with the right hand and eat from close to yourself."

(Bukhari and Muslim)

Eating and drinking is essential for the continuation of human life and strengthening human body. Such an essential thing should not be started without taking the name of Almighty Allah. Thus, before eating one should recite the following prayer:

” بسم الله و على برکت الله ”

"In the name of Allah, and with HIS blessings."

Once the noble Companions were sitting around the Daster Khawan (a piece of cloth spread on the ground on which meal dishes are placed), of the Holy Prophet ﷺ. A Baddu (nomadic tribesman of Arabia) came and wanted to

pick-up food for eating. The Holy Prophet ﷺ held his hand preventing him from doing so. Similarly, once a slave-girl tried to pick-up food for eating. The Holy Prophet ﷺ held her hand and said, "The food, which is eaten without first reciting the name of Almighty Allah, is made legal by Shaitan (satan) for himself."

Hadith 6

"Eat collectively, and recite the name of Almighty Allah before eating – in it there are many blessings for you."

(Abu Daud)

To work collectively in harmony is the basis of civility and a source of cultured social conduct. The Holy Prophet ﷺ liked that all family members or friends and colleagues should eat food collectively. To eat food collectively is considered superior to doing so individually, in the Holy Quran as well. The wisdom behind it is that mutual love and affection increases and food is not wasted. Someone eats less and someone more, while everyone gets something of everything and in the process a sense of sacrifice is established. The superiority and distinction of the owner of the house, which is a source of proudness is minimised and a sense of humility and humbleness is generated.

Once the Companions ﷺ submitted to the Holy Prophet ﷺ that they eat but don't feel satisfied. The Holy Prophet ﷺ said, "Probably you eat individually." The Companions ﷺ replied in affirmative. The Holy Prophet ﷺ said, "If

you eat collectively and recite BISMILLAH before you start, you will attain beneficence of Allah ﷻ."

Hazrat Jafar Bin Muhammad ﷺ relates that when you sit around a Daster Khawan alongwith your brother, try to prolong your sitting. You should do so because these moments of your life will not be reckoned.

It is related that the Holy Prophet ﷺ said, "The Angels keep praying for blessings for each one of you till the time the Daster Khawan remains unfurled before you."

Hazrat Hassan Basree رضى الله عنه states, "Every expense that a person incurs on himself or his family members will be accounted for, however, if he invites his brothers for meals, then, Almighty Allah shows modesty in accounting for the expenditure incurred." Some Ulema of Khurasan relate that whenever they invited their brothers for meals they would spread a large Daster Khawan and place different types of food and fruits on it for their guests. When asked about the reason for doing so, they said, "A statement of the Holy Prophet ﷺ has reached us, that when Muslim brothers stop eating food, the remaining food will not be accounted for. We want that we and our family members should eat food which will not be accounted for."

Some Salf Saleheen (pious ancestors) relate that whatever a person eats alongwith his brothers, there will be no accountability for it. Thus, they ate collectively and not individually.

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A narration states that there will be no accountability for three types of meals. The meal of Sehri (pre-dawn meal consumed during month of Ramadan), the meal of Aftari (post-dusk meal consumed during the month of Ramadan), and the meal which is consumed by a number of persons at one time, or a meal which is joined by a small child.

A narration states that the best meal is the one which is approached by many hands.

Hadith 7

"Food should not be eaten while leaning against a support, or while lying, without a bonafide reason." Doing so is injurious even from the medical point of view. The food doesn't reach the stomach properly in these positions. Furthermore, it is a sign of proudness.

A narration states that the Holy Prophet ﷺ would never eat food while leaning against a support.

(Bukhari)

Hadith 8

"If one forgets to recite BISMILLAH before starting to eat, then he should recite the following as soon as he is reminded of it:

” بسم الله اوله و آخره ”

(Tirmizi)

Hadith 9

"Never eat or drink with the left hand, as the Shaitan (satan) drinks and eats with it."

(Muslim)

Human beings have to touch clean and pure, as well as, dirty and impure things with their hands, according to their needs. In view of cleanliness it is essential that each hand should be earmarked for specific tasks. In the Shariah, right hand has been specified for all good acts and the left hand for removing filth from ones body and other such things. There is a natural reason behind this distinction. Most of the jobs and needs of human beings are naturally clean and lawful. Unclean jobs and needs, like removal of filth from ones body occur occasionally. The right side of human body which doesn't carry the heart has therefore been earmarked for most of the jobs. The wisdom of this distinction is that the heart may not suffer from the stress and strain of excessive work. It is for this reason that the right hand is naturally more strong, efficient and responsive. People do most of their jobs naturally by the right hand. The left hand is only used to assist the right hand. Thus, one should eat and drink with the right hand. Shariah has declared right superior to the left.

Once, the Holy Prophet ﷺ was offered milk. A Baddu (nomadic tribesman of Arabia) was sitting on the right of the Holy Prophet ﷺ and Hazrat Abu Bakrؓ was sitting on His ﷺ left. The Holy Prophet ﷺ drank some milk and then offered the cup to the Baddu stating, "Preference of the right side is essential."

(Bukhari)

Once a young boy was sitting on the right of the Holy Prophet ﷺ and a few aged persons were sitting on His ﷺ

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left. The Holy Prophet ﷺ drank something and said to the boy, "If you permit, I ﷺ will pass this drink to the left." The boy said, "I cannot give Your ﷺ Tabarruk (a portion of food left by great men) to anyone else." Thus, the Holy Prophet ﷺ perforce gave the cup to the young boy.

(Bukhari)

Hadith 10

"If the food is very hot, it should be kept for a while duly covered, till its steam subsides." The Holy Prophet ﷺ further said, "This is a great step for benediction."

(Darnee)

Hadith 11

"Don't eat from the centre of the utensil; eat from the edges, as blessings descend in the centre."

(Tirmizi)

Food should not be eaten from the centre or from the top. One should eat from in front of him. It is better to eat with three fingers. However, if the food is fluid in nature, all the fingers can be used. In case of fruits, it is permitted to eat from anywhere.

Hadith 12

"When a morsel falls down from your hand, pick it and eat it after cleaning it, don't leave it for the Shaitan (satan)."

Hadith 13

"If a fly falls in your utensil (and if it is necessary to eat the same food because there is no more food), then you

should sink the fly and take it out, because it carries cure in one arm and disease in the other."

(Bukhari)

It is mentioned in a narration that there is poison in one arm of a fly and cure in the other. A fly generally puts the arm with poison in the food and keeps the other arm aloof.

(Sharah Al Sannah)

In this Hadith the Holy Prophet has told the cure of a disease. He ﷺ has not directed that such a food must be eaten. If one doesn't feel like eating such food, he may not eat it.

Hadith 14

"Excessive eating is bad." The Holy Prophet ﷺ disliked excessive eating. Excessive eating is a bad habit, which is a source of disease. In addition, people look down upon a glutton.

(Baiqee)

A physician states, "Eat when you are hungry, and pull your hand away while still hungry." It is written in the biography that a servant of Arastoo (Aristotle – a famous Greek philosopher) sought help in a certain matter from a Negro, who declined to help. The servant said, "May be you will need Arastoo sometimes." The Negro replied, "I will never need him." When the servant told this to Arastoo, he said, "If he eats only when hungry and pulls away his hand before he is fully satiated, then he will never need us."

The Holy Prophet ﷺ said, "The son of Adam has not filled a worse container than the stomach. He just needs few

bites so that he can straighten his back. If that is not possible then he should use one-third space for food, one-third for drinking and one-third for breathing."

Eating is infact a cure for the disease – hunger. If one eats more than required then food itself becomes a disease. A physician stated, "Till the age of forty, man eats food; thereafter food eats man."

Hazrat Abu Al Dardaؓ relates that there are three aspects which work against the religion the most. These are weak heart, greedy stomach and intense lustful desires.

Some philosophers were asked that which food is the best. They replied, "Hunger knows best." A physician stated, "Good curry is hunger."

Hazrat Abdullahؓ said to the people of Medina, "Brothers! I am surprised that your Fuqaha (theologians) are more ingenious than our Fuqaha. Your people are more ingenious than our people. Your insane are more ingenious to our insane. Do you know why it is so?" They replied in negative. Then he said, "The reason for this is hunger. Remember, when the inside of a lute is empty its sound is very good."

Hazrat Abdul Rehman Bin Abu Bakrؓ was sitting on the Dastar Khawan of Hazrat Ameer Muawiyahؓ. Hazrat Ameer Muawiyahؓ noticed that Hazrat Abdul Rehmanؓ was picking up large morsels. At dinner Abu Bakrؓ joined Hazrat Ameer Muawiyahؓ for food alone, who asked him,

"How is your son who eats large morsels?" Abu Bakrؓ replied, "He is sick." Hazrat Ameer Muawiyahؓ said, "Such a person cannot stay away from disease."

Hazrat Abu Bakrؓ used to state that indigestion is intoxication like the intoxication of liquor.

Jalinus (the Greek physician – Galen) was asked, "You eat very less." He said, "The purpose of my eating is that I may stay alive, while others are alive to eat."

Hadith 15

"The food of one person is sufficient for two, that of two persons is sufficient for four, and that of four persons is sufficient for eight."

(Muslim)

One should not feel anguish over the arrival of a guest or needy person. They should be welcomed to join-in and still the food will be sufficient.

Hadith 16

"When you cook broth, put a little more water in it and cater for your neighbours."

(Muslim)

That is, send some broth as a present to you neighbours. They will add water; however, your neighbours will receive more.

Hadith 17

"Don't add lie to your hunger." Once, food was brought to the Holy Prophet ﷺ. He ﷺ offered the same to Asma

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Binte Yazeedؓ. She said, "I don't have the urge for food at this time." The Holy Prophet ﷺ replied, "Don't add lie to your hunger."

(Ibne Majah)

When one is hungry he should not say the opposite. On such an occasion one should readily accept the offer and join the meal without any formality.

Hadith 18

"One should not eat two dates in one go without taking permission from the companions." Whenever a few people are eating dates collectively, this principle should be followed.

(Bukhari and Muslim)

As with the dates, if a few persons are eating something collectively, this principle should be followed. Eating two dates in one go indicates greed and selfishness which is against the dictates of humility and humbleness. Such an action has therefore been prohibited.

Hadith 19

"If you are eating food with another person, you should not stop eating, till the time he is eating, even if you have eaten to your full, so that he doesn't feel embarrassed. If you have to stop eating, you must offer an excuse.

(Ibne Majah)

Hadith 20

"One should never pinpoint a fault in the food. If you like it - eat it, if you don't like it - leave it."

(Bukhari)

The Holy Prophet ﷺ never pinpointed a fault in the food. If He ﷺ liked it He ﷺ ate it, and if He ﷺ didn't like it He ﷺ left it.

One should never indicate a fault in food because it hurts the household and those who prepared it. Instead of getting encouraged they are discouraged. The routine of the Salf Saleheen (pious ancestors) was that whenever they used to get likable food they used to eat it and would thank Almighty Allah for HIS blessings. Whenever they found unlikable items, they would still eat to relieve hunger, but would never indicate a snag in the food.

Hazrat Ibrahim Bin Oudhamؓ gave some money to his brother and told him to go and buy some butter, honey and bread. His brother asked, "O Abu Ishaq! Should I buy all these things?" Hazrat Ibrahimؓ replied, "When we get all these things we eat like men, and when we don't get anything we will be patient like men."

Hazrat Suleman Durraniؓ stated that for the 'informal' eating likable foods is not injurious, but they are so for a 'greedy' person. He used to invite his companions and used to offer them fine things to eat. They would say, "You discourage us from them, yet yourself offer these to us?" He would say, "I know you like them, thus eat better and fine things from me. If a devotee comes along, I will not increase anything other than salt." He further used to state, "To eat Halal and fine things helps to attain consent of Almighty

Binte Yazeedؓ. She said, "I don't have the urge for food at this time." The Holy Prophet ﷺ replied, "Don't add lie to your hunger."

(Ibne Majah)

When one is hungry he should not say the opposite. On such an occasion one should readily accept the offer and join the meal without any formality.

Hadith 18

"One should not eat two dates in one go without taking permission from the companions." Whenever a few people are eating dates collectively, this principle should be followed.

(Bukhari and Muslim)

As with the dates, if a few persons are eating something collectively, this principle should be followed. Eating two dates in one go indicates greed and selfishness which is against the dictates of humility and humbleness. Such an action has therefore been prohibited.

Hadith 19

"If you are eating food with another person, you should not stop eating, till the time he is eating, even if you have eaten to your full, so that he doesn't feel embarrassed. If you have to stop eating, you must offer an excuse.

(Ibne Majah)

Hadith 20

"One should never pinpoint a fault in the food. If you like it - eat it, if you don't like it - leave it."

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Allah.” It is the statement of some Caliphs that water chilled with ice produces humility in thanks offered to Almighty Allah.

Someone asked Hazrat Khawaja Bahauddin Naqshbandi Bukharee رحمۃ اللہ علیہ, “Hazrat! How much and what food should I eat?” He replied, “Eat good things and work hard.” Thus, when Almighty Allah blesses profound bounties, then man should devote himself profoundly to worship and Zikr (remembering Almighty Allah) in order to gain HIS consent and pleasure.

Hadith 21

“When a person washes the utensil in which he eats, the utensil recites Astaghfar (to seek forgiveness from Almighty Allah) for that person.”

(Tirmizi)

The etiquette is that if more than three morsels of food is left, it should be so abandoned that if someone else wants to eat it later-on, he doesn't feel aversion to it. If less than three morsels of food is left, then it is better to eat it and clean the utensil. Some people think that Sunnah dictates that whatever food is in a utensil, it must be finished. It is not so at all. Food should be eaten according to need and if less than three morsels of it is left, to abandon it amounts to disrespect of the food. Someone else will not pay any attention to such little food and it will be wasted in all probability. When food is finished, it is Sunnah to clean the utensil. During eating if a

few pieces of food fall away, these should be picked-up and eaten. A narration states that whoever cleans the utensil properly will get a reward equal to that of liberating a slave.

Hadith 24

“If a person spends a night in a state that his hand is soiled with something (gravy) which he has not washed, and due to it if he suffers some hurt (for example some insect or animal bites him), he should not blame anyone other than himself.”

(Tirmizi)

Such a person has suffered pain due to his laziness and negligence.

Hadith 25

“One who eats onions or garlic should remain away from the mosque (till the odour of onions or garlic ceases).” Another version of the same Hadith states, “He should remain in his house.”

(Bukhari and Muslim)

To eat salad (without onion) is a good habit. It is said that a Dastar Khawan which has vegetables on it is visited by the Angels.

Hadith 26

“And when you start drinking water recite BISMILLAH and when you remove the container from your lips recite ALHAMDO LILLAH (All praise is for Allah).”

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Hadith 27

"Don't drink water in one breath like a camel. Instead drink in two or three breaths."

When drinking water, it is better to first take a gulp and then breathe. Then two to three gulps should be taken after which one should halt again to breathe. Then one should drink enough to quench the thirst. By drinking water in this manner one is properly satiated and the dirty air which one breathes out doesn't touch the water as well.

Another Hadith states that one should not breathe into the container of drinking water.

(Abu Daud)

If the drink is hot like tea etcetera, it should be remembered that one should refrain from eating or drinking overly hot things. However, warm items which don't burn the mouth can be taken. To blow into the container to cool the contents is not advised, as it creates aversion. Remember that the air that we breathe-out contains lots of impurities. The restriction of drinking in three gulps is not necessary for hot fluids. One may drink hot fluids in sips. However, when the drink is about to finish, one should take three gulps in order to obtain reward of the recommended method.

Hadith 28

"The one who is offering water etc., should be the last to drink."

(Muslim)

Hadith 29

"One should not drink from the broken or cracked tip of the container."

Hadith 30

"One should not drink directly from the water bag of leather."

Similarly, it is prohibited to drink directly from a pitcher, bottle or a flask. The wisdom behind it is that by doing so one remains unaware of the quantity of water drunk and, secondly, one cannot see if there is something injurious in the water.

Hadith 31

"Don't drink while standing."

(Muslim)

One should not drink water while standing without a cogent reason as it is against the dignity and is injurious from the medical point of view as well. If the muscles of the body are relaxed while drinking water, it is better. This is achieved while sitting. While drinking from a stall where others are waiting for their turn to drink water, it is better to drink water while standing, because if everyone starts sitting for drinking water, it will be troublesome for others. Remember, that it is advisable to drink water of Zam Zam (water from the well called Zam Zam in Mecca) while standing to invoke blessings of prayer and as a mark of respect and honour.

Hadith 32

"Don't get-up before the Dastar Khawan has been lifted." The containers of left-over food and water should be covered so that no dust or dirt or insects spoil the food.

Hadith 33

"After eating a meal recite the following prayer:

« الحمد لله الذى اطعمنا وسقانا وجعلنا من المسلمين »

"Thanks to Almighty Allah WHO has given us food and drinks and WHO has made us Muslims."

After eating and drinking everyone must thank Almighty Allah for his graciousness. Many prayers appear in different Hadiths for such an occasion. The prayer given above is one of these.

THE ETIQUETTES OF HOSPITALITY

"One who is invited and doesn't accept the invitation, he is dis-obedient to Almighty Allah and the Holy Prophet ﷺ."

Etiquette 1

The Holy Prophet ﷺ said, "The one who believes in Almighty Allah and the Day of Qiyamah should honour the guest."

Etiquette 2

Food should be prepared quickly in honour of the guest. It has been said about Hazrat Ibrahim ﷺ:

فَمَا لَبِثَ أَنْ جَاءَ بِعَجَلٍ حَنِيدٍ

"Didn't delay and brought cooked food hurriedly"

Thus, by quickly serving a guest with food, one imitates the behaviour of Hazrat Ibrahim ﷺ. Sumptuous meals should be arranged for a guest for one day and one night, and guestship is for three days and thereafter it will be alms.

(Bukhari)

Etiquette 3

A host should himself place food in front of the guest and should himself look-after him. It was the routine of Mashaikh, that whenever a Sahib-e-Nisbat (one having connection/attachment with Allah) Sheikh came to them as a guest, they would consider it an honour to carry food for him on their heads.

Etiquette 4

While eating alongwith the guest, a host should have the attention – "I respect and honour my brothers, I wish to be a source of happiness for them, and I wish to attain the blessings of union." The Holy Prophet ﷺ said, "There is no mediation in union." When the brothers come to meet, it is not appropriate for the host to avoid them and get busy in

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voluntary prayer. Similarly, when the brothers keep food in front of him, it is not appropriate for him to avoid eating with them, due to voluntary fasting. The Holy Prophet ﷺ stated, "Man, due to the excellence of his behaviour, attains the status similar to that of a fasting person and that of an accomplished worshipper."

Etiquette 5

A guest should be served fruits first, and then a meal.

A Quranic verse lays down this priority:

وَفِيكِهِ مِمَّا يَتَخَيَّرُونَ وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ

"And fruit whichever they select and meat of the birds they desire"

Etiquette 6

There is no extravagance in the meals for the guests. Hazrat Ibrahim ؑ invited Hazrat Suffian Suree رضى الله عنه and his family members and placed food before them in a large quantity. They said, "O Abu Ishaq! Are you not fearful? Is there not extravagance in so much?" He replied, "There is no extravagance in the meals for the guests."

Etiquette 7

If the guest and host are very frank between themselves, then the guest should apprise his host about his likes and dislikes in food. Once, Imam Shafee رضى الله عنه was staying as a guest with Za'afaranee. Za'afaranee often used to write on a

the meals to be prepared and would summon his slave-girl and give the chit to her. One day Imam Shafee رضى الله عنه saw the slave-girl and included a dish of his choice in the chit. When Za'afaranee saw an additional dish on the Dastar Arwan, he was surprised. The slave-girl told him that Imam Shafee رضى الله عنه had included that dish in the chit. He told her to give the chit. When he saw the writing of Imam Shafee رضى الله عنه, he felt so happy that he set the slave-girl free. In the west of Baghdad near 'Bab Al Shaeer', there is "Varb Al Za'afaranee" which is famous due to him.

A Hadith states, "One who fulfils the rightful desire of his brother is forgiven, and the one who pleases his Momin (believer) brother, pleases Almighty Allah."

Hazrat Ibne Zubair ؓ relates through Hazrat Jabir ؓ, that the Holy Prophet ﷺ said, "The one who fulfils the desire (provides preferred food) of his brother, Almighty Allah will write ten lakh blessings for him, will forgive ten lakh sins, will exalt him in status one thousand times and will send him food from three heavens i.e. Heavens of Firdaus, Heavens of Eden and Heavens of Khuld."

Etiquette 8

When the guests have eaten the meal, the host should himself help them wash their hands.

Once, Hazrat Ans Bin Malik ؓ and Sabit رضى الله عنه got together over a meal. A container was placed in front of Hazrat Sabit رضى الله عنه so that he may wash

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Once Haroon Al Rashid invited Abu Muawiyah who was blind – for food. He himself poured water on his hands when the container was brought before Abu Muawiyah, for the purpose. When free from washing hands, Haroon Al Rashid asked him, "O Abu Muawiyah! Do you know who poured water on your hands?" He replied, "No, I don't know." Haroon Al Rashid said, "Ameer Al Momineen (leader of the believers) did it." He replied, "O Ameer Al Momineen! You have honoured the knowledge. Almighty Allah will bless you respect and dignity, just as you have honoured the knowledge."

Etiquette: 9

After the meals, a guest should be offered toothpick. Some people require it badly. The particles of food removed from the teeth with the toothpick should not be swallowed. Such particles carry disease and are unpleasant in nature. However, anything sticking with the teeth can be swallowed. After using a toothpick, mouth should be rinsed with water.

Etiquette: 10

When the guests are leaving, if the host can afford, he should give a present to the guests before bidding them good-bye. Otherwise, he should consider straightening-up the shoes

the guests an honour for himself. The better way is that the seeing-off a guest, the host should accompany the guest to the outer door.

Etiquette 11

The host, while inviting someone should have following intentions in his mind:-

- The intention to obey Almighty Allah and the Holy Prophet (sallalaho elaihe wassalam).
- The intention to establish the Sunnah.
- The intention to honour the guests.
- The intention to make the Momin (believer) brother happy.
- The intention to remove the worries and anguish from the heart of the brother guest.
- The intention to meet the brother guest.
- The intention of attaining the consent and pleasure of Almighty Allah.

Etiquette 12

The guest should not accept the invitation from following five categories of persons:-

- An innovator in religion.
- Tyrants and their helpers.

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- An innovator in religion.
- Tyrants and their helpers.

- One who takes interest on his money.
- A transgressor who involves himself in sins openly.
- One whose possessions are largely obtained through illegal and corrupt practices..

The Holy Prophet ﷺ said, "Eat food only from the one who abstains." If one accepts the invitation of a tyrant and eats his food, he infact becomes an accomplice of the tyrant.

Khayat Bin Mubarak رضى الله عنه asked a Buzurgh, "I sew clothes for the lawyer of some tyrants. I hope, by doing so I am not an ally of the tyrants?" He replied, "You are not an ally of the tyrants, you are a tyrant yourself. The allies of the tyrants are those, who sell thread and needles to you."

Once, Hazrat Zu Alnoon Misree رضى الله عنه was imprisoned by the King. He used to get food in the prison from the State, which he declined to eat. A pious old lady started sending him food. He declined this food as well. When he was set free, once he met the same pious old lady who asked him the reason for not accepting the food she had sent him in prison. He said, "I agree the food was sent by you, but it was in a saucer of a tyrant. It was due to this saucer that I returned it."

Once a person sent sweetmeats to Hazrat Ali ؑ in a container made of gold. He ؑ returned the sweetmeats and said, "I returned these due to the container in which these were carried."

Interesting Episodes

A generous person invited few people for food. He called a baker and told him to make all types of breads that he can, and offered these to the guests. When the guests were about to finish, he bowed and started eating himself stating, "May Almighty Allah bless you, please help me." Actually he wanted his guests to eat more, as much as they could.

However, such hospitality should be undertaken only by those who can afford it. If the host is a poor-man he should not be so extravagant, and should not take any loan or put himself in any difficulty. One person invited Hazrat Ali ؑ for food. He ؑ replied, "I accept your invitation on three conditions:-

- You will not fetch anything from the market.
- Whatever is available in your house, you will not hoard it.
- You will not put your family in any great difficulty.

Hazrat Younas ؑ received some guests. He ؑ placed a piece of barley, some bread and vegetables that he grew himself in his backyard, before them stating, "Please eat. If Almighty Allah didn't descend HIS curse for being lavish, I would have been lavish for you."

It is related by Hazrat Ans Bin Malik ؓ and other Companions ؓ that they used to keep before their brothers whatever was available with them - dried pieces of bread, good or ordinary dates - whatever was readily available was

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placed before the guests. A narration states that the one who joins a meal without invitation enters like a thief and leaves like a swindler.

Hazrat A'amish عليه السلام states that Abu Wa'ail related, "I alongwith a companion of mine went to meet Hazrat Salman عليه السلام. He kept dried bread and powdered salt before us. My companion said, "If there was mint alongwith the salt, it would be very good." Hazrat Salman عليه السلام immediately went away, mortgaged his Lota (container of water), bought mint and returned. When we were finished with our meal, my companion said, "Praise be to Allah, who gave us sustenance as well as contentment." On hearing this Hazrat Salman عليه السلام said, "Had you been content with the given sustenance, there would have been no need for me to mortgage my Lota."

A narration states that a guest is not permitted to stay so long with his host, that the host starts feeling distressed.

(Bukhari)

ETIQUETTES OF RIZK (SUSTENANCE)

A few etiquettes of Rizk (sustenance) are:-

1. As far as possible, food should be eaten while in ablution.
2. Those who have to eat should first sit down and then the food should be brought and placed on the Dastar Khawan. When everyone has eaten, first the remaining food should be taken away and then people should get up.

To eat after spreading the Dastar Khawan on the ground, is better than eating from a chair and table.

One should not eat food while standing or walking carrying the food in a plate. To eat while walking is similar to animals.

To eat while leaning against a support is against the etiquettes.

To find faults with the food is ill mannerism. If one doesn't like the food, he may not eat it, but minor things should not be pinpointed.

If one likes the food, then to praise it is part of the etiquettes.

It is advisable to pick-up and eat the fallen pieces of food from the Dastar Khawan.

Hazrat Huzaifah Bin Yaman عليه السلام and Rabe'e Bin A'amir عليه السلام went to the palace of Kisra (Emperor Chosroes of Persia) as delegates. While eating a meal, a morsel fell down from the hand of Hazrat Huzaifah عليه السلام, who immediately wanted to pick it up. The person sitting next to him, however said, "What are you doing?" Hazrat Huzaifah عليه السلام replied, "Should I leave the Sunnah of my beloved Prophet ﷺ due to these foolish people?"

It is better to lick the fingers soiled in the gravy. To wash-off the gravy into the drain is against the etiquettes. Similarly, the food in the plate should be eaten properly. Some people while taking food fill-up their plates but eat

placed before the guests. A narration states that the one who joins a meal without invitation enters like a thief and leaves like a swindler.

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a little of it and waste the rest. This is against the etiquettes of sustenance.

10. Dastar Khawan should be dusted at a proper place. Once Hazrat Mufti Muhammad Shafee was a guest with Hazrat Maulana Syed Asghar Hussain رحمۃ اللہ علیہ. After having consumed a meal, Mufti Sahib wanted to roll together the Dastar Khawan. Maulana Asghar Hussain رحمۃ اللہ علیہ asked him, "What do you want to do with it?" He said that he will dust-off the Dastar Khawan. Maulana Asghar Hussain رحمۃ اللہ علیہ asked again, "Do you know how to dust-off a Dastar Khawan?" Mufti Sahib was surprised to hear this question, thinking – what is there to know about it. Thus, he said, "Please tell me how to dust it." Maulana Asghar Hussain رحمۃ اللہ علیہ said, "This is an art," and then he separated the bare bones, bone with some meat on them, pieces of bread and the small particles. They threw the bare bones at a place where dogs could eat them. Bones with some meat on them were thrown at a place where cats could eat them. Pieces of bread were placed on the wall so that the birds could eat them. And the small particles of food were thrown next to the hole of ants. Then he said, "This food belongs to Almighty Allah. No part of it should be wasted."

An Aalim visited Maulana Hussain Ahmed Madnee رحمۃ اللہ علیہ as a guest, who offered him fruits. After eating the fruits the Aalim said, "Hazrat! Permit me to throw the peels outside." Maulana Madnee رحمۃ اللہ علیہ asked,

"Do you know how to throw peels?" The Aalim said, "What is there in merely throwing peels?" Maulana Madnee رحمۃ اللہ علیہ said, "Many poor live in my neighbourhood. If all the peels are thrown at one place, they will see them and desire them. Thus, the peels must be so scattered that no one should notice them."

1. A Buzurgh was going somewhere mounted on a horse, and was eating vetches. A vetch fell down. He stopped, dismounted, picked-up the vetch, cleaned it and ate it. Almighty Allah forgave all his sins for the respect he showed for the sustenance Almighty Allah had provided him.
12. Some people throw large pieces of bread in the refuse. This is great dis-respect of food. If anyone sees such pieces, he should pick them up and place them on a higher place.
13. These days while sipping a drink, it is a fashion to leave a little of it in the glass. This is a sign of pride and a disrespect of the sustenance. Once Hazrat Aqduş Thanwee رحمۃ اللہ علیہ fell sick, and milk was brought for him. He drank it and kept a little of it, which was left in the glass close to himself. After a while he fell asleep. When he woke-up, he found the glass missing. He asked his servant, "What happened to the milk left in the glass?" He said, "Hazrat! It was just a gulp, so I threw it away." Hazrat was very annoyed and said, "You have not cared for the blessing bestowed by Almighty Allah. You should

have drank the milk yourself or given it to the parrot or the cat, so that the creation of Almighty Allah was benefited." He further made his servant understand an important principle and said, "It is obligatory to care and respect the small quantity of the same things, from the larger quantity of which one benefits during his life."

14. There was always a large crowd of devotees at the Khanqah (religious abode) of Hazrat Khawaja Fazal Ali Shah Qureshi Maskeen Puree رَحْمَةُ اللهِ عَلَيْهِ. Once when the Dastar Khawan was spread for the devotees and the food was placed on it for them, Hazrat said, "O devotees! for growing wheat, the bread of which has been placed in front of you, the fields were ploughed under ablution, the fields were watered under ablution, when the wheat got ripe it was cut under ablution, the wheat was separated from chaff under ablution, the wheat was grinded to produce flour under ablution, the flour was doughed under ablution, a bread was prepared under ablution, and the bread was brought before you under ablution. Alas! If you could have eaten it under ablution."

ETIQUETTES OF DRESS

Islam is a religion of nature. 'Satar Posh' (hiding of nakedness) has been declared such an important aspect in Islam that without a compelling compulsion one cannot even

offer a prayer without doing so. There are three objectives of wearing a dress:-

1. To ward-off bad effects of hot or cold weather.
2. To conceal those parts of the body which others should not see.
3. To add grace and beauty to human personality.

For men the portion of the body from navel to knees, for free honourable women from the hairs of the head to the ankles, and for slave-girls from shoulders to the knees, has been declared as 'Satar' (part of the body which need concealing). It is not permitted to reveal 'Satar' in front of another person, so much so that it is not likable to even open/reveal 'Satar' even when alone.

A Companion رَضِيَ اللهُ عَنْهُ asked the Holy Prophet ﷺ, "Can we open our 'Satar' when we are alone i.e. there is no one else who can see?" The Holy Prophet ﷺ said, "Allah ﷻ sees. You should feel more shame from HIM." It is related, "Never get naked because there are Angels who live with you, and who move away from you when you are naked. Feel shame from them and pay respect to them."

Hazrat Adam رَضِيَ اللهُ عَنْهُ and Bibi Hawwa (mother of man kind) were dressed with the dress of Paradise. When they faltered in obe Almighty Allah, that dress was removed, and they immediately strived to cover themselves with the leaves of a tree. The Holy Quran states:

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فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْهُمَا سَوْءَ بَيْتُهُمَا وَطَفِقَا مَخْصِفَانِ
عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ

"When they both tasted (fruit of) the tree, their 'Satar' opened and they started to cover themselves with the leaves."

(Al A'araaf)

From the above we learn that concealing nakedness is a natural attribute of humans, although this natural attribute is spoiled due to the lust and Shaitan (satan), in this world. Almighty Allah states in the Holy Quran:

يَبْنَىءَ آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِي سَوْءَ بَيْتِكُمْ
وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ

"O children of Adam! WE have descended upon you dress which conceals your nakedness and is also a means of beauty. And the dress of abstinence is better"

(Al A'araaf)

In explanation of this verse Shah Abdul Qadir Muhaddis Dehlvi رَحْمَةُ اللهِ عَلَيْهِ writes – Now wear only that dress which reflects abstinence. Man should not wear silken dress so that he is not conspicuous and should not project his beauty.

Further explanation of etiquettes of dressing is explained by ensuing Ahadith :

Hadith 1

"Whoever wears the dress of fame and renown (in this world), Almighty Allah will make him wear a dress of insult on the Day of Qiyamah."

(Masnad Ahmed)

Dresses are of three types:-

1. Dress of Ease - this is permitted.
2. Dress of Elegance - this is also permitted.
3. Dress of Show/Display - this is prohibited.

Hadith 2

"For the women of My ﷺ Ummat (followers of Islam) gold and silk (wearing of) is permitted and for men prohibited."

(Tirmizi)

Men should not wear silken clothes (without a compelling reason) because it reflects feminism, and projects luxury instead of hard work.

Hadith 3

"Men should not wear the dress of women and women should not wear the dress of men, because it attracts curse of Almighty Allah."

(Abu Daud)

It is not permitted for men to wear a dress similar to that of women and for women to wear one similar to that of men, because it reflects the moral degradation of both.

Hadith 4

"When you wear clothes and when you perform ablution, start from the right."

(Abu Daud)

Hadith 5

"Eat and drink, distribute alms and wear (but) to the extent which doesn't reflect extravagance and proudness."

(Masnad Ahmed)

Hadith 6

Hazrat Samrah ؓ related that the Holy Prophet ﷺ said, "You should wear white clothes because they are neat and pure (this inducement is for the men) and wrap your dead in white grave clothes."

(Tirmizi)

Hadith 7

Hazrat Rekanah ؓ states that the Holy Prophet ﷺ said, "The difference between us and the Mushrekeen (the infidels) is of a turban over a cap."

(Tirmizi)

Hadith 8

"The part of the trousers (or any wear around the waist) below the ankle is in hell."

(Bukhari)

This restriction is for the men. They should wear a trouser (or any other wear around the waist) in such a way that it remains above the ankles. The women should, however, keep their ankles covered but their clothes should not be so long that they touch and drag on the ground.

Hadith: 9

"The one who drags his trouser (or any other wear around the waist) boastfully with pride, Allah ﷻ will not cast a glance of kindness toward him on the Day of Qiyamah."

(Muslim and Bukhari)

Hadith: 10

The Holy Prophet ﷺ said, particularly for the women, "There are many women who wear a dress but actually remain naked." Thus, men as well as women should not wear clothes so thin that their 'Satar' is visible.

Hadith: 11

"It is not permitted to wear clothes which don't fully cover the *Satar*, that is, which doesn't completely hide the laid down limits of *Satar*."

Once when Hazrat Asma ؓ, the elder sister of Hazrat Aisha ؓ appeared before the Holy Prophet ﷺ wearing such clothes, He ﷺ said, "O Asma! When a girl grows young, it is prohibited for her to open anything other than these (He ﷺ pointed towards face and palms)."

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Hadith: 12

When wearing a new dress, the Holy Prophet ﷺ used to recite the following prayer:

« الحمد لله الذى كسانى هذا ورزقنى من غير حول منى ولا قوة »

"All praise be to Allah, for HE has blessed me with this dress without my power (merely out of HIS Kindness)."

Hadith: 13

"While wearing shoes, first wear the right one; when removing, first remove the left one."

(Bukhari)

Hadith: 14

"Don't walk wearing a single shoe. Either wear both shoes or remove both of them."

(Bukhari)

Hadith: 15

"Whoever adopts resemblance with another race, he is from amongst them."

Thus, the dress of Muslims should not resemble that of the infidels.

Additional Information

Hazrat Ibne Umerؓ relates that when the Holy Prophet ﷺ would wear a turban, He ﷺ would place one end of the turban between the shoulders.

(Tirmizi)

Once when the Holy Prophet ﷺ placed a turban on the head of Hazrat Abdul Rehman Bin Aufؓ, HE positioned one end of the turban in front and other end behind him.

(Abu Daud)

Hazrat Asma Binte Yazidؓ related that the sleeve of the Holy Prophet ﷺ was till His wrists.

(Tirmizi)

It is not advisable to wear a dress which involuntarily attracts the attention of others, whether it is the glittering and gaudy wear of the rich or the dusty robe of a Sufi. It is so, because the actual objective of those wearing such clothes is their hidden desire to distinguish themselves. This is an open proof of egoistic desire.

Men should not wear clothes of fast colours, specially, of red colour. Clothes with lines in red are however permitted. The Holy Prophet ﷺ also wore the clothes of yellow colour, a sheet of green colour, a sheet of green colour around his waist and turbans of black and green colours.

The Statements of Salf Saleheen (pious ancestors)

Hazrat Abdullah Bin Masoodؓ stated, "Dress resembles the dress only when heart resembles the heart."

When one wears the accepted dress, it is a proof that the love of the Holy Prophet ﷺ is firmly established in his heart.

Some Salf Saleheen have stated, "The beginning of abstinence is dress." Others stated, "The one whose dress is flimsy, his religion will also be flimsy."

It is stated in a Hadith that whoever abandons pomp and show for the sake of Almighty Allah and takes-off his elegant and showy clothes and adopts humility for the sake of Almighty Allah, then it is an obligation for Almighty Allah to establish the best paradise over planks of rubies for him.

Almighty Allah descended a revelation to one of HIS Prophets ﷺ which states, "Tell MY Auliya (saints) not to wear a dress similar to MY enemies and not to visit the houses of my enemies, otherwise, the way they are MY enemies you will also become MY enemy."

When Bashar Bin Marvan delivered a sermon from the pulpit of Koofa, a Companion ﷺ said, "Look at your leader, he is advising people while he is wearing a dress of obscenity." Someone asked that what was his dress like? He replied, "His dress was very thin."

Hazrat Ali ﷺ stated, "Almighty Allah has directed the leaders of the guided to adopt a simple dress so that the rich follow them and the poor don't feel grieved over their poverty."

It is said about Hazrat Umer ﷺ that he used to wear a dress of thick yarn. The cost of his shirt used to be three Dirhams and that of 'Shalwar' (pants) five Dirhams. If the sleeves were long and crossed his fingers he used to cut them

short and would say, "This is closer to humility, and warrants that the Muslims should follow me."

Hazrat Umer ﷺ received few sheets of cloth from Yemen. He ﷺ distributed one sheet per head amongst the Companions ﷺ. On the succeeding Friday he was giving a sermon while standing on a pulpit. He was wearing two sheets. He first cautioned the audience and then advised them. Hazrat Salman ﷺ got up and said, "I swear by Allah, we will not listen to you." Hazrat Umer ﷺ asked, "Why?" He said, "You gave us one sheet but kept two with yourself." Hazrat Umer ﷺ smiled and said, "O Abu Abdullah! You have been impatient. May Almighty Allah have mercy on you. I had washed my own clothes, therefore, I borrowed a sheet from my son Abdullah Bin Umer ﷺ and wore it along with my own." Hazrat Salman ﷺ then said, "Please state further, now we will listen as well as follow you." Hazrat Umer ﷺ used to state, "Wear-off your dresses, wear rough clothes, stay active and refrain from wearing the clothes of the Persian and Greek emperors."

It is stated in a Hadith, "Almighty Allah likes those who wear simple clothes, that is, those who don't bother what they are wearing." It means that one should not bother too much about exquisiteness and elegance, but should wear whatever is available.

A narration states that anyone who wears a dress for fame, Almighty Allah turns away from him until he removes that dress, even though he may be a likeable one.

Hazrat Suffian Suri رحمۃ اللہ علیہ stated, "Wear a dress which doesn't renown you amongst the Ulema and doesn't despise you amongst the ignorant."

Hazrat Ibne Shabarmah رحمۃ اللہ علیہ stated, "Best clothes are those which serve me and worst clothes are those whom I serve."

An ancestor stated, "I like the clothes which don't need my service, and I like the food, after eating which, I don't have to wash my hands."

Once fourteen patches were counted on the dress of Hazrat Umer رضی اللہ عنہ and some of them were of leather.

Some Ulema amongst the ancestors said that abundance of clothes with humans is infact a punishment from Almighty Allah for them.

The Holy Prophet ﷺ said to Syeda Aisha رضی اللہ عنہا, "If you want to meet Me ﷺ stay away from the company of the rich, and don't takeoff your clothes until they are patched."

ETIQUETTES OF PERSONAL INTERACTION

Etiquette 2

To reflect happiness and affection at the time of meeting each others, some specific words of welcome are spoken by

people of all races and nations. Before the advent of Islam the Arabs had the custom of saying "انعم الله بك عينا" *(May your morning be pleasant)*, while the people of Persia used to say "هزار سال بزی" *(live for a thousand years)*.

The Europeans say 'Good Morning' and 'Good Evening'. However, Islam advocated the words "Assalam-o-Alaikum" (peace be upon you). There are following advantages of it:-

1. This is the unanimous custom of the Prophets.
2. It is a prayer in nature, and a source of eternal and lasting peace.
3. It contains religious excellence in it, that is, a peace which is blessed by Almighty Allah on his people.
4. These words don't contain an exaggerated honour which is reflected by the words like Bandagee (service – a mode of salutation among Hindus), Kornish (a mode of salutation in which people bow before the emperor), and Adab Arz (an exaggerated form of salutation).
5. In this world, the best a person can desire for another is – peace be upon you.
6. Amongst the Muslims these are words of mutual recognition.

The Holy Prophet ﷺ gave following instructions with regard to offering Salam (salutations):-

- Offer Salam to every Muslim whether you know him or not.

(Bukhari)

- Women should offer Salam to women and men to men.
- Salam should be offered by mounted person to the one on foot, one who is walking to the one sitting, fewer persons to those larger in number and every younger person to the elder one.

(Bukhari)

- Salam should be exchanged before every conversation.
- Don't offer Salam to the Jews and the Christians.

(Tirmizi)

(Muslim)

Hindus, Sikh, and Mirzai etc come under the same category.

- When one person offers Salam to another on meeting him, and thereafter some obstruction like a tree or wall or a boulder comes between them for a while, and both persons meet again, Salam should be exchanged again.

(Abu Daud)

- One should not think that the Salam has already been exchanged and there is no need to exchange it again.
- When you enter your house, offer Salam to your family members. Divine blessings will descend upon you and your family members by doing so.

(Tirmizi)

- When you enter someone else's house offer Salam, and when you leave it offer Salam again.

(Bayqee)

That person is closest to Almighty Allah who (without waiting for the other) himself precedes in offering Salam.

(Bukhari)

Adding the words 'REHMAT ALLAH WA BARAKATAHU' after Salam increases the reward.

Once a person presented himself before the Holy Prophet ﷺ and said, "Assalam-o-Alaikum." The Holy Prophet ﷺ said, "This person has received ten blessings."

Another person came and he said, "Asslam-o-Alaikum

Wa Rahmat-u-llah." The Holy Prophet ﷺ said, "He has received twenty blessings." Then a third person came and

said, "Assalam-o-Alaikum Wa Rahmat-u-llah Wa Barakatahu." The Holy Prophet ﷺ said, "He has received thirty blessings."

It is mandatory upon the person who is offered a Salam to respond, preferably in a better fashion.

Etiquette 2

The second method of expressing affection at the time of meeting someone is to shake hands. The Holy Prophet ﷺ said, "The completion of Salam is in shaking hands." The present (of shaking hands) was brought to Medina, by the people of Yemen, and the Holy Prophet ﷺ accepted it.

"The completion of your mutual exchange of Salam is in shaking hands."

(Ahmed)

- Offer Salam to every Muslim whether you know him or not.
(Bukhari)
 - Women should offer Salam to women and men to men.
 - Salam should be offered by mounted person to the one on foot, one who is walking to the one sitting, fewer persons to those larger in number and every younger person to the elder one.
(Bukhari)
 - Salam should be exchanged before every conversation.
(Tirmizi)
 - Don't offer Salam to the Jews and the Christians.
(Muslim)
- Hindus, Sikh, and Mirzai etc come under the same category.
- When one person offers Salam to another on meeting him, and thereafter some obstruction like a tree or wall or a boulder comes between them for a while, and both persons meet again, Salam should be exchanged again.
(Abu Daud)
 - One should not think that the Salam has already been exchanged and there is no need to exchange it again.
 - When you enter your house, offer Salam to your family members. Divine blessings will descend upon you and your family members by doing so.
(Tirmizi)
 - When you enter someone else's house offer Salam, and when you leave it offer Salam again.
(Bayqee)

That person is closest to Almighty Allah who (without waiting for the other) himself precedes in offering Salam.
(Bukhari)

Adding the words 'REHMAT ALLAH WA BARAKATAHU' after Salam increases the reward.

Once a person presented himself before the Holy Prophet ﷺ and said, "Assalam-o-Alaikum." The Holy Prophet ﷺ said, "This person has received ten blessings." Another person came and he said, "Asslam-o-Alaikum Wa Rahmat-u-llah." The Holy Prophet ﷺ said, "He has received twenty blessings." Then a third person came and said, "Assalam-o-Alaikum Wa Rahmat-u-llah Wa Barakatahu." The Holy Prophet ﷺ said, "He has received thirty blessings."

It is mandatory upon the person who is offered a Salam to respond, preferably in a better fashion.

Etiquette 2

The second method of expressing affection at the time of meeting someone is to shake hands. The Holy Prophet ﷺ said, "The completion of Salam is in shaking hands." The present (of shaking hands) was brought to Medina, by the people of Yemen, and the Holy Prophet ﷺ accepted it.

"The completion of your mutual exchange of Salam is in shaking hands."

(Ahmed)

"When two Muslims meet each other and shake hands, they are forgiven before they separate."

(Tirmizi)

Etiquette 3

It is necessary to seek permission from the owner of the house for meeting or visiting his house. In this regard the Holy Quran says:-

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

"Oh you who believe! Enter not houses other than your own until you have asked permission and greeted those in them; that is better for you, in order that you may remember. And if you find no one there-in, still, enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you. And Allah is All-Knower of what you do."

(Al Nur, Verse 27 & 28)

For conversation with Ghair Mehram (stranger) women, it is necessary to seek permission from their husbands.

(Tirmizi)

If a person peeps into the house of another person, and if the second person injures the eye of the one who peeped, he (the second person) cannot be held responsible of an offence.

(Tirmizi)

Once, someone peeped into the sacred abode of the Holy Prophet ﷺ. He ﷺ was combing His ﷺ hairs with a metallic comb at that moment. The Holy Prophet ﷺ said, "Had I ﷺ known that you were peeping, I would have pierced your eyes with this." He ﷺ then said, "The need to seek permission is precisely for this reason that you should not see."

It was the auspicious habit of the Holy Prophet ﷺ that when He ﷺ used to go and knock at the door of someone, instead of standing in front of the door, He ﷺ used to stand either to the right or left of it.

Etiquette 4

The procedure for entering someone's house is that one should offer Salam and then say, "Can I come in?" If the permission is not granted even after seeking it thrice, one should return.

(Abu Daud)

If someone is called, he may not seek permission.

(Adab Al Mufrid)

If the person is sitting in the courtyard of the house right in front, and, there is no one else with him, even then it is not necessary to seek permission.

(Adab Al Mufrid)

For entering into shops in a Bazaar or other public places the restriction of seeking permission doesn't apply.

When men are entering their own houses, it is better that they also seek permission, so that if the women of the house are in an informal state they can gather themselves, and if some Ghair Mehram (stranger) women are in the house, they are careful.

Etiquette 5

It is not necessary for kids, slave girls and slaves (those from whom it is not necessary to hide oneself) to seek permission every time, because it may lead to general confusion. However, for particular occasions even such persons should seek permission, for example, before morning prayer, during the afternoon rest and after Esha (night) prayer.

Etiquette 6

When young boys reach the age of puberty, then they should also seek permission just as elders do, to enter a house.

ETIQUETTES OF MAJLIS (ASSEMBLY)

The basic objective of the etiquettes of a Majlis is that an atmosphere of decency and dignity is created. The etiquettes of Majlis are given in the succeeding paras.

Etiquette 1

One should sit at a suitable place in the spread of an assembly. One should not move across those already sitting in front to seek a place in front, as it creates trouble for others. Furthermore, to do so is a sign of proudness and arrogance. In the assembly of Juma (Friday) prayers, it is particularly prohibited to move forward crossing those already sitting in front (this prohibition appears in a Hadith).

Etiquette 2

If a person is sitting in an assembly, then leaves his place for a while, he has the right to occupy the same place after returning back. It is said, "الفضيلة للمتقدم" (He who arrives first, his right is paramount).

Etiquette 3

If two persons are busy in discussion, a third person should not try to intrude without their permission. A Hadith states that it is not permissible for anyone to sit between two persons without their permission.

(Tirmizi)

Etiquette 4

If people are sitting in a circle in an assembly, no one should sit within the circle. If anyone does so, he will be facing a few and will have his back towards others. The Holy Prophet ﷺ has cursed such a person.

For entering into shops in a Bazaar or other public places the restriction of seeking permission doesn't apply.

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Etiquette 5

If the people in a gathering are sitting, it is prohibited for those who come later on to keep standing inspite of availability of sitting space.

(Abu Daud)

Etiquette 6

One should not try to sit at the esteemed place in a gathering. A Hadith states that no one should sit at the esteemed place of his brother, without his permission.

(Tirmizi)

Etiquette 7

No one should make another person get-up to sit himself. A Hadith states that those already sitting in an assembly should expand their gathering to accommodate those coming later on.

(Bukhari)

Etiquette 8

Almighty Allah states in the Holy Quran:-

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ
فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا

"Oh you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allah will give you (ample) room (from HIS Mercy). And when you are told to rise-up {for prayers or Jihad (holy fighting in Allah's cause), or for any other good deed}, rise up."

(Al Mujadilah, Verse - 11)

Etiquette 9

In an assembly people should not sit scattered all-over. Instead they should sit closer together.

(Abu Daud)

Etiquette 10

When a Muslim brother comes close to you, inspite of availability of space do move a little, to honour him.

(Bayhquee)

Etiquette 11

When there are three persons in a gathering, two of them should not whisper among themselves, as the third will feel hurt.

To speak in a language which the third person doesn't understand, also falls in this category.

Etiquette 12

Man is affected most by his company. Therefore, one should always adopt the company of the virtuous. A famous Hadith states that in order to ascertain the morals of a person, check the morals of his friends. A Hadith states, "A person is on the Deen (way of life) of his friend", therefore, everyone should be careful about the friends he adopts. Another Hadith states that the example of good or bad companions is synonymous to a perfumer and a blacksmith, that is, by adopting the company of a perfumer one enjoys the elegant

smell of his perfumes, while when one adopts the company of a Blacksmith, if one doesn't burn his clothes from the sparks of his fire, one will surely blacken his clothes from the soot.

Hazrat Sultan Bahu رحمۃ اللہ علیہ states:

نال کسنگی سنگ نہ کریئے تے کٹن نوں لاج نہ لائیئے ہو
کوڑے کھوہ کدیں مٹھے نہ ہوندے بھانویں لکھ مناں گڑ پائیئے ہو
کانواں دے پتر ہنس نہ بنڑ دے بھانویں موتی چوگ چگائیئے ہو
سپاں دے پتر متر نہ ہوندے بھانویں چلیاں دودھ پلائیئے ہو
تے کدیں تر بوز نہ ہوندے بھانویں توڑ کے لے جائیئے ہو

Don't stigmatise your lineage by adopting the friendship of a vile friend

Brackish wells never produce sweet water, even if tons of sugar is put in them

The offspring of a Crow cannot become a Pelikan even if it peeks pearls

The progenies of snakes are never faithful even if given milk from the palms

'Hanzal' (wild gourd) is never sweet, even if taken to Mecca

Etiquette 13

Everything has a leader; a leader assembly is the one in which the members sit facing Qibla (direction in which Muslims face when praying i.e. Kaaba).

(Tibrani)

Etiquette 14

The assemblies survive on trust.

(Abu Daud)

To relate something which one hears in an assembly in another assembly (except religious things) is against the principle of trust and is a sin.

ETIQUETTES OF CONVERSATION

The first judgement of a human personality is made by looking at the face of an individual, and the final judgement of him is made from his conversation. Hazrat Ali used to state, "المراء تحت لسانه" (Man hides behind his tongue). Thus, the personality of an individual can be judged merely from his conversation. The etiquettes of conversation are given in the succeeding paras.

Etiquette: 1

One should always speak softly. Some Hukma'a (wise men) have stated that Almighty Allah has not kept a bone in the tongue so that it remains soft, and so that people speak softly with it. A Buzurgh was annoyed with a young man and scolded him calling him a lethargic. The young man replied, "Hazrat! In spite of my failing be mild with me. Neither I am worse than Firaun (Pharaoh, the King of Egypt), nor you are superior to Hazrat Musa عليه السلام, i.e. Moses. Almighty Allah had

sent Hazrat Musa (ﷺ) to Firaun with the direction to speak mildly with him. The Holy Quran says:-

„ فَقُولَا لَهُ قَوْلًا لَّيِّنًا „

“Talk to them mildly”

If all the words of the Holy Quran are counted, the middle word that emerges is “وليتلطف” (to talk mildly). Thus, we may conclude that the primary message of the Holy Quran is that people should talk to each other mildly.

A Hadith states that the blessings Almighty Allah descends for kindness, HE doesn't descend the same for harshness.

Etiquette 2

One should always talk good. There should be something gainful in it for him and others. Almighty Allah states in the Holy Quran:-

وَقُولُوا لِلنَّاسِ حُسْنًا

“Speak good with people”

One should not utter words which carry taunt or scorn for others.

Etiquette 3

Whatever one says should be based on justice and truth. If most people follow it, there should be minimum misunderstanding between them. Almighty Allah states:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا
يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

“O people with faith! Fear Allah and speak the truth. Almighty Allah will mend your matters and will forgive your sins.”

Etiquette 4

If a woman happens to talk to ‘Na Mehram’ (stranger) men, the etiquettes of the occasion demand that she should not talk with such delicate accent which develops an inclination of evil in them. Almighty Allah states:

فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا

“Oh wives of the Prophet! Be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with the desire, but speak in an honourable manner.”

(Al Ahzab, Verse - 32)

This directive for the women is for the occasion when they talk to ‘Na Mehram’ men. When women are talking to women, they should talk mildly just as men are supposed to do.

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Etiquette 5

Almighty Allah regards a mild, just and pleasing talk similar to giving alms. Almighty Allah states:-

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذًى

"To say something virtuous and to forgive is better than giving charity which distresses someone."

Etiquette 6

A conversation should generally be mild and in a suitable tone. To talk loudly is a sign of ignorance and stupidity. Almighty Allah states:-

وَأَغْضَضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

"Keep your tone low, because the worst voice in voices is that of a donkey."

Etiquette 7

To abstain from useless talk is a sign of dignity. One of the attribute of Momineen (believers) has been highlighted in the Holy Quran as:-

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

"And who avoid absurd talk"

Whatever one utters from his mouth, the Angels are a witness to it. Almighty Allah states:-

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

"No person utters a word without the presence of a guard (Angel)."

A Hadith states, "One who has faith in Almighty Allah and the Day of Qiyamah should either talk virtue or remain quiet."

Another Hadith states, "One quality of the Islam of a person is that he doesn't pay attention to an aspect which doesn't concern him." This Hadith is all encompassing and says much in few words.

Etiquette 8

If one comes across an ignorant person, instead of indulging in a discussion with him, he should state peace and break contact with him. Almighty Allah states:-

وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

"When ignorants address them, they talk peace in response."

Etiquette 9

Conversation should always be meaningful. A Hadith states about those who indulge in useless talk, "They are the worst people of My ﷺ Ummat."

(Adab Al Mufrid)

Another Hadith states, "Sometime the pleasure of Almighty Allah or HIS displeasure is attained till the Day of Qiyamah, merely by a statement."

(Mootah Imam Malik)

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Etiquette 10

Whenever there is need to communicate something to an addressee, the matter should be stated in simple and convenient manner. It is better to repeat the statement so that the addressee understands it properly. It is stated in a Hadith that whenever the Holy Prophet ﷺ used to say something, He ﷺ used to repeat it thrice.

(Abu Daud)

Etiquette 11

The conversation should always be brief so that it is not taxing for the one being addressed. The Salf Saleheen stated, "Better discourse is the one which is brief, well evidenced and which is not irksome for those being addressed."

Hazrat Umro Bin Al A'sas heard the Holy Prophet ﷺ stating, "I ﷺ have been directed to converse briefly because brevity is better."

(Abu Daud)

Etiquette 12

At times a discourse reflects pride and arrogance. Some people grind their words while speaking. The Holy Prophet ﷺ stated, "Allah ﷻ detests an eloquent person who twists and curls his tongue, just as a buffalo twists and curls its tongue while eating."

On another occasion the Holy Prophet ﷺ stated, "On the Day of Qiyamah, Almighty Allah ﷻ will not accept the Fidyah (ransom) and Tauba (penitence) of the one who alters

and twists his style of conversation to attract and attach people to himself."

(Abu Daud)

Etiquette 13

When many people are listening to a discourse, the speaker should not devote his attention in one direction only; instead, he should gradually turn his attention to everyone so that no one feels neglected.

(Adab Al Mufrid)

ETIQUETTES OF WALKING**Etiquette 1**

While walking one should step with constancy and humbleness. Almighty Allah states:-

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

"And those are the servants of the MOST MERCIFUL who tread softly and gently (walk with silent steps)"

Etiquette 2

To walk stiffly with airs, is disliked by Almighty Allah. It is stated in the Holy Quran:-

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

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وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

"And don't walk stiffly with airs on the earth. Undoubtedly, Almighty Allah doesn't like the proud and boastful."

The Holy Quran states at another place:-

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا

"And don't walk stiffly with airs on the earth. Undoubtedly, you can neither split the earth nor attain the height of mountains"

Etiquette 3

It is prohibited to gaze here and there, and to stare at stranger women while walking. Almighty Allah states in the Holy Quran:-

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَرِهِمْ

"And tell the believing men to keep their gaze low"

Etiquette 4

One should always walk briskly. It was the auspicious habit of the Holy Prophet ﷺ to walk at a speed which one adopts when walking from a higher plane to a lower plane, which is termed as 'brisk walk.' This style of walking is considered the best for human health.

Etiquette 5

While wearing ornaments which create sound like 'Pazeeb' and 'Jhanjhar' (ornaments worn around ankles), the women should not walk a hard-footed gait, because the sound of the ornaments can generate anxiety amongst those listening to the sound. Almighty Allah states:-

وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ

"And let them not stamp their feet so as to reveal what they hide of their adornment"

Etiquette 6

When an honourable lady leaves her house, she should hide her entire body in a veil or sheet of cloth, so that her figure and appearance are hidden. The veil or sheet should so hide her face so that no one can know her beauty and elegance. Almighty Allah states:-

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ

"O Holy Prophet ﷺ! Tell your wives and daughters and the women of Muslims to cover themselves with a sheet, lest they be recognised and teased"

At another place Almighty Allah states:-

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَرِهِنَّ وَحَفَظْنَ
فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا
وَلْيَضْرِبْنَ خُمُرَهُنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ
إِلَّا لِبُعُولَتِهِنَّ

"And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head cover, apron etc), and to draw their veils all over 'Juyubihinna' (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands."

Etiquette 7

A woman should not go out of the house after applying strong perfume. It invites inclination of others and it also reveals the intention of the women to attract the attention of others towards her.

Etiquette 8

Men and women should not walk together on a path, nor should a man walk between two women. Women should walk on the sides of a path while the men should walk in the centre. The Holy Prophet ﷺ has prohibited the women from walking in the centre of a path

(Abu Daud)

Etiquette 9

Respect and honour should always be kept in view while walking. So much so, that if one comes to know while he is walking that the Namaz (prayer) has commenced, he should not run to join it. The Holy Prophet ﷺ said, "If 'Takbeer' (announcement for start of a prayer by speaking loudly specific words) is being read, or the Namaz commences, don't run to join the prayer, instead you should walk with constancy and dignity to join-in."

(Sahih Muslim)

Etiquette 10

While walking in the streets, one should wear shoes with the intention of cleanliness and purity. The Holy Prophet ﷺ said:-

"Wear your shoes often, as the one wearing shoes is, in a way, mounted."

(Abu Daud)

Etiquette 11

Shoes should be worn in both feet. One should not wear shoe in one foot leaving the other without it.

(Abu Daud)

However, if one takes a few steps only within the house, while wearing a single shoe there is no harm.

There is ample proof that the Holy Prophet ﷺ walked barefooted in His ﷺ house.

ETIQUETTES OF TRAVEL

A proverb states, "Travel leads to triumph." A few etiquettes of travelling are given in the succeeding paras.

Etiquette 1

A traveller should be bade farewell at the time of his departure, and a prayer should be offered for his safety and security, like " *فى امان الله* (May you be protected by Allah).

On bidding farewell to the Mujahideen, the Holy Prophet ﷺ used to recite the following prayer:-

„ استودع الله دينكم واما ن்தكم و خواتيم اعمالكم „

"I submit your Deen, security and end to Almighty Allah"

(Abu Daud)

Etiquette 2

Before leaving for a journey one should offer four Rakkah of Nafl (voluntary) prayer.

(Mujmae Zawa'ed)

Etiquette 3

One should leave for a journey early in the morning, because by doing so no time is wasted, and the entire day can be made use of.

(Abu Daud)

After covering a reasonable distance, one can rest at

Etiquette 4

A journey should not be undertaken alone. If possible, three persons should be taken along.

(Tirmizi, Abu Daud)

In the present day environments, one is never alone while travelling on a bus, train or an aeroplane, as there are many other travellers as well. However, if one has to travel in a personal car or by foot, then a companion is not only better – it is necessary. By doing so, one remains safe from many dangers and it is convenient to look-after the belongings.

Etiquette 5

In a journey when three persons are accompanying, one should be declared a leader.

(Abu Daud)

Etiquette 6

At times it is better to travel during the night. A Hadith states the wisdom of it - by doing so a journey is accomplished well.

(Abu Daud)

Etiquette 7

During a journey, a person who surpasses others in service is the leader of his companions. One who takes lead in service cannot be surpassed by his companions by any other means. If anyone achieves martyrdom, only then he surpasses everyone.

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(Bayqee)

Etiquette 8

During a journey if a person has more provisions than his needs, he should look after those who don't have enough provisions.

(Muslim)

Etiquette 9

The Angels (of blessing) don't accompany the travellers who have a dog or a bell with them.

(Muslim)

Etiquette 10

When you travel on animals during verdant weather, then grant the animals their due from the earth. If you are travelling in dry season, increase your speed (so that the animals may rest after reaching the destination).

(Muslim)

Etiquette 11

Don't make the backs of the animals a chair (i.e. don't indulge in conversation halted and mounted).

Etiquette 12

When you dismount at the destination, first open the saddles of the animals, and then offer prayers.

(Abu Daud)

Etiquette 13

When you halt in a jungle at night, don't camp right on the path, because different animals and insects come out of their dens at night and wander over the path.

(Muslim)

Etiquette 14

When you halt at a stage, halt together and remain closer together. Don't halt scattered all-over and far from each other.

(Abu Daud)

Etiquette 15

It was the auspicious habit of the Holy Prophet ﷺ that whenever He ﷺ used to return from a journey, He ﷺ would enter Medina at the time of Chasht (the time between sunrise and the meridian), and would first offer two Rakkah prayer in the mosque. Then He ﷺ used to sit there for sometime in order to meet people.

(Bukhari)

Men should try to follow this sunnah.

Etiquette 16

After returning from a journey one should not straightaway enter his house. Instead, the household should be given sometime to prepare for the arrival.

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Etiquette 17

If an esteemed and a dear one is returning from a journey, he should be welcomed.

(Abu Daud)

Etiquette 18

Journey is a discomfort as it prevents you from sleeping, eating and drinking, therefore, as soon as the objective of undertaking a journey is accomplished, one should return immediately.

(Bukhari and Muslim)

Etiquette 19

Whenever one intends to return from a journey, it is better to inform the family and friends about it.

A person who was living in USA, decided to return to his native town after many years. Shaitan (satan) induced a thought in his mind that he should not inform his family about it and should surprise them by reaching home suddenly. Thus, the person obtained leave, bought the air ticket and reached Pakistan. Since he had not informed anyone, therefore, no one had come to receive him. He hired a taxi to take him home. His house was a few miles outside the city. Since he was coming after a long time, he was carrying lot of valuable gifts for his family members and therefore had a lot of luggage. The taxi driver noticed this. He stopped the taxi at a secluded place, killed the person, buried him there and vanished with his belongings. When that person didn't return

back on duty, his office staff contacted his family members to find out why he had not joined office. They however learnt that he had not even reached his home, which created a lot of hue and cry, but there is no use crying over spilt milk. Alas, had he followed the Islamic etiquettes of travelling, he would have been a source of happiness for his family instead of being a source of distress for them.

ETIQUETTES OF SLEEP

Sleep is merely one sign of Almighty Allah amongst many others. It is stated in the Holy Quran:-

وَمِنْ آيَاتِهِ مَنَامُكُمْ

"And one sign out of many signs (of Allah) is your sleep at night"

It is stated in the Holy Quran, at another place:-

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا وَجَعَلْنَا اللَّيْلَ لِبَاسًا وَجَعَلْنَا النَّهَارَ مَعَاشًا

"WE have made sleep a means of rest for you, night a veil and the day a means of business"

From the above verses we can deduce that night is for rest and the day for business of life. Human nature also demands the same. Comfort loving persons spend the day as a night and the fun loving persons spend the night as a day. However, those possessing a Qalb-e-Saleem (tranquil heart) spend some part of the night in rest and the last part of it in worship. For such people it has been said:-

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ

"They were the ones who slept less during the night"

A few etiquettes of lying down and sleeping are given in the succeeding paras.

Etiquette 1

The door of the house should be closed and the utensils containing food should be covered before one sleeps.

Etiquette 2

It is stated in a Hadith, "Undoubtedly, fire is your enemy, therefore, extinguish it before you sleep."
(Bukhari)

Another Hadith states, "Extinguish the lamp before you sleep."
(Abu Daud)

Etiquette 3

To sleep before offering Esha (night) prayers is a sign of negligence. One should not indulge in useless talk after offering Esha prayers. As soon as one is free from necessary work after Esha prayers one should go to sleep.
(Abu Daud)

Etiquette 4

In case there is a business commitment or another important task then there is no harm in staying awake after Esha prayer. Hazrat Abu Bakr ؓ had visited the Holy Prophet ﷺ after Esha prayers to seek His ﷺ advice in an important matter, and the Holy Prophet ﷺ discussed the matter with him.

Etiquette 5

Before lying down on the bed, it should be flapped. Then one should lie down sideways to the right.
(Abu Daud)

Etiquette 6

It is mentioned in a Hadith that one should recite the following prayer before sleeping:-

اللهم باسمك اموت واحيى

"O Almighty Allah! I live and die by your name"

(Abu Daud)

While sleeping, keep the right hand under your cheek.
(Bukhari)

Etiquette 7

It is mentioned in a Hadith, "Don't lie flat on the back keeping one foot over the other."
(Muslim)

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Etiquette 8

It is mentioned in a Hadith that to lie with face downwards is not liked by Almighty Allah ﷻ.

(Tirmizi)

To do so is injurious from medical point of view also, as the intestines move from their location and can get entangled.

Etiquette 9

One should not sleep on a roof which doesn't have a surrounding safety wall or some other safety arrangement.

(Tirmizi)

There is a possibility of falling down in such a situation.

Etiquette 10

Whenever possible, one should rest in the afternoon. It is then easy to get up at the time of Tahajud (pre dawn) prayer.

Etiquette 11

It is mentioned in a Hadith that following prayer should be recited when getting-up after sleep:-

« الحمد لله الذى احيانا بعد ما اماتنا واليه النشور »

"All praise is for Almighty Allah, WHO has given us life after our death, and we have to return to HIM"

Etiquette 12

It is mentioned in a Hadith that when anyone performs ablution after getting-up from sleep, he should clean his nose thrice.

(Bukhari)

Etiquette 13

It is mentioned in a Hadith that when anyone gets-up from sleep, he should not put his hand in a container of drinking water untill he has washed them thrice, because it is not known where his hand was during sleep.

(Bukhari)

Etiquette 14

It is mentioned in a Hadith that when you see a favourite dream, mention it to the one who has affection with you.

(Bukhari)

Etiquette 15

When you see a bad dream, shun it thrice towards the left, and don't make a mention of it to anyone, and change your side. Then recite "اعوذ بالله من الشيطان الرجيم" (I seek the protection of Almighty Allah against the accursed Satan), and simultaneously seek protection from its evil effects. By doing so, the dream will not be harmful.

(Muslim)

ETIQUETTES OF SNEEZING AND YAWNING

Although sneezing and yawning are insignificant acts, yet Shariah teaches us their etiquettes as well. These are given in the succeeding paras.

Etiquette 1

When anyone of you sneezes he should say, "الحمد لله" (All praise be to Allah) and the one who listens to a sneeze should say "يرحمك الله" (May Allah be merciful to you).
(Bukhari)

One sneezes due to lighter body, opening up of the body pores and by not eating too much. Shah Wali Allah Muhaddis Dehlvi writes that by sneezing the condition of the brain improves and it is a cure. It is for this reason that Shariah has ordered the one who sneezes that he should thank Almighty Allah and say, "الحمد لله" while the one who listens a sneeze should say, "يرحمك الله". In return the one who sneezed should say, "يهديكم الله ويصلح بالكم" (May Allah bless you guidance and mend your deeds).
(Bukhari)

Etiquette 2

Sometimes viscid fluid comes out of the nose while sneezing. Therefore, while sneezing one should cover his mouth with his hand or a piece of cloth. Furthermore, the noise of sneezing should be kept low. The Holy Prophet ﷺ used to do the same.
(Abu Da'ud)

Etiquette 3

Some conditions of humans are against his dignity. One feels irksome to watch such conditions. For example, when one yawns his mouth opens and noises of 'Aaha' or 'Haha' emerge. The natural appearance of the face changes and a ridiculous appearance is created. It is for this reason that the Holy Prophet ﷺ said, "Yawning is from Shaitan (satan). When someone utters 'AaAa' in this condition, the Shaitan laughs on him from within his stomach."

(Tirmizi)

Etiquette 4

At times Shaitan makes a fly or a mosquito enter the mouth of the one yawning. The Holy Prophet ﷺ said, "When you feel like yawning, place your hand on your mouth and try to stop it, because (by it) the Shaitan enters."

(Muslim)

Etiquette 5

The primary order is that one should try his best to stop the yawn. If it is not possible, then one should place the hand on the mouth.
(Tirmizi)

It is against the etiquettes to create noises of 'Haha'.

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ETIQUETTES OF TAHARAT (CLEANLINESS/PURITY)

Islam was revealed in a country which contained relatively less water. Yet Islam declared 'Taharat' as half faith. This is the solid proof that Taharat is the most important thing in human culture and propriety of civilization.

The Holy Quran states:-

وَيُحِبُّ الْمُتَطَهِّرِينَ

"And Almighty Allah loves those who perform Taharat"

Some of the etiquettes and Sunnah with regard to attaining 'Taharat' are given in the succeeding paras.

Etiquette 1

Unless both, the husband and wife take bath after sleeping together, they cannot offer Namaz or perform Talawat (reciting Holy Quran). It is stated:-

وَأِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا

"If you are dirty/impure, take a bath"

If one gets Na Paak (dirty/impure) due to night discharge, it is obligatory for him as well to take bath.

Etiquette 2

Shariah orders us to keep our clothes Pa'ak (clean/pure).

It is stated:-

وَتِيَابَكَ فَطَهِّرْ

"Keep your clothes Pa'ak (clean/pure)"

Etiquette 3

Paakeezgee (cleanliness/purity) has been emphasised so much, that if water is not available or cannot be used due to some ailment, then Tayammum (purifying with sand or dust when water is not available) be performed. It is stated:-

فَتَيَمَّمُوا صَعِيدًا طَيِّبًا

"Then perform Tayammum with Paak dust (or sand)"

Etiquette 4

It is compulsory to be in ablution before offering every prayer. Ablution means to wash those parts of the body which generally remain open and exposed during everyday work. For example washing of hands and forearms upto the elbows, face, feet and 'Masah' (wiping) of the head, has been declared compulsory. The Holy Quran States:-

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

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If one gets Na Paak (dirty/impure) due to night discharge, it is obligatory for him as well to take bath.

Etiquette 2

Shariah orders us to keep our clothes Pa'ak (clean/pure). It is stated:-

وَتِيَابَكَ فَطَهِّرْ

"Keep your clothes Pa'ak (clean/pure)"

Etiquette 3

Paakeezgee (cleanliness/purity) has been emphasised so much, that if water is not available or cannot be used due to some ailment, then Tayammum (purifying with sand or dust when water is not available) be performed. It is stated:-

فَتَيَمَّمُوا صَعِيدًا طَيِّبًا

"Then perform Tayammum with Paak dust (or sand)"

Etiquette 4

It is compulsory to be in ablution before offering every prayer. Ablution means to wash those parts of the body which generally remain open and exposed during everyday work. For example washing of hands and forearms upto the elbows, face, feet and 'Masah' (wiping) of the head, has been declared compulsory. The Holy Quran States:-

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

"When you decide to offer prayer, wash your face and fore arms upto elbows, and wipe your heads, and wash your feet"

It is a matter of fact that no non-muslim ever washes his face, hands, feet etc. five times in a day. Subhan Allah, Islam has given us such a fine lesson of cleanliness.

Etiquette 5

To take a bath on the day of Jumma (Friday) has been given the status of a Sunnah so that the people join the congregation after taking bath and getting clean. The purpose is that no Namazi (one offering prayer) gets disturbed from the stink or dirt of the other, so that the entire congregation presents an example of cleanliness.

Etiquette 6

'Astanja' (to wash and remove filth from private parts of the body) has been declared compulsory after defecation and urination.

Etiquette 7

When anyone gets up from sleep, he should not place his hand in the container of drinking water unless he has washed them thrice. This is necessary because it is not known where his hands were during sleep.

(Muslim)

The cleanliness of hands has been emphasised so that while taking the water out of a container, dirty hands don't

make the entire water Na Paak. Unless one is sure of Taharat of his hands, he should not put them in the container of drinking water.

Etiquette 8

To use 'Maswak' (a softened stick used for cleaning teeth) for cleaning teeth is a Sunnah. A Hadith states, "If it was not hard for my Ummat, I (sallalaho elaihe wassalam) would have ordered cleanliness of teeth with maswak before every prayer."

Once, some people presented themselves before the Holy Prophet ﷺ. Their teeth were yellowish because of being unclean. The Holy Prophet ﷺ said, "Why am I seeing your teeth yellowish? Maswak your teeth."

(Masnad Ahmed)

It is no longer a secret that dirty teeth are a cause of numerous diseases.

Etiquette 9

One should not relieve himself on normal paths and under shady trees.

(Abu Daud)

The wisdom behind it is, so that those travelling along that route may not feel discomfort from the filth.

When you feel like relieving yourself, find a suitable place.

(Abu Daud)

In addition one should not do so upwind.

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Etiquette 10

One should not relieve himself in static water. Nor should one perform obligatory bath in static water. Instead, water should be taken from the static pond and carried some distance away. While bathing it should be ensured that used water doesn't return to the static source.

Don't urinate in water.

(Bukhari)

Don't urinate at the place of bathing. It creates evil temptations.

(Tirmizi)

Etiquette 11

Don't urinate in a hole.

(Abu Daud)

The wisdom behind it is so that a dangerous animal may not come out and harm the one urinating. Similarly, one should not urinate at a higher plane from a lower one.

Etiquette 12

Don't urinate while standing.

(Tirmizi)

This is against the civility and dignity as well. By doing so, there is likelihood of greater part of the body getting bare, and furthermore, droplets may fall on the clothes.

Etiquette 13

Urinate on soft ground, as by urinating on hard ground there is a danger that it may splash back onto the body.

Hazrat Abu Musa Ash'areeؓ would be extremely careful while urinating and would urinate in a bottle, but Hazrat Huzaifahؓ was not inclined for so much care.

(Muslim)

Etiquette 14

Don't talk to each other while urinating or relieving.

(Masnad Ahmed)

Etiquette 15

When you go to relieve yourself, don't touch your back with your right hand, nor perform Astanja with right hand.

(Muslim)

Etiquette 16

After relieving, clean yourself up with at least three lumps of clay.

(Muslim)

After using lumps, wash with water.

(Ibne Majah)

Don't use coal, glass, bones or cow-dung for this purpose.

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Etiquette 17

After performing Astanjah, wash your hands with mud or soap.

Etiquette 18

Enter a toilet after reciting 'Bis Millah', because, 'Bis Millah' is a protection between the eyes of the Jinn and the private parts of the humans.

(Tirmizi)

Etiquette 19

It is better for the Muslims to take bath, change clothes, apply perfume and apply hair oil at least once in a week and particularly on a Friday. Some Fuqaha declare it obligatory.

Etiquette 20

People should remain clean in everyday life as well. Once the Holy Prophet ﷺ saw a man with dispersed hairs and said, "Does he not have means to comb his hairs?" When He ﷺ saw another person with dirty clothes, He ﷺ said, "Does he not get water so that he may wash his clothes?"

(Abu Daud)

Etiquette 21

While taking bath, the Holy Prophet ﷺ used to first wash his hands. Then while pouring water with the right hand. He ﷺ would wash the body from both sides below the waist. Then He ﷺ would perform ablution but would not wash the feet (while rinsing His ﷺ mouth and nose He ﷺ

would use excessive water). Then He ﷺ would put water on the head thrice and rinse the roots of the hairs. Then He ﷺ would pour water on the entire body and in the end wash the feet.

(Muslim)

Etiquette 22

It is permissible to take bath daily with the intention of attaining cleanliness, when water is available in abundance.

SPECIFIC ETIQUETTES FOR WOMEN**Etiquette 1**

Should walk separately from men while walking along a path.

Etiquette 2

Should not walk in the centre of the path, should walk along the sides of it.

(Abu Daud)

Etiquette 3

A woman who wears gold ornaments to project her superiority will receive 'Azaab' (punishment).

(Abu Daud)

Etiquette 4

Should not wear ornaments which create sound.

(Abu Daud)

Etiquette 5

To make do with ornaments of silver is better.

(Abu Daud)

Etiquette 6

Women should keep applying Myrtle on their hands.

Etiquette 7

The scent of the perfume applied by a woman may be noticeable but should not spread far away.

Etiquette 8

Women should not wear thin clothes through which their bodies can be seen.

(Abu Daud)

Etiquette 9

If the Dopatta (a cloth thrown loosely over the head and shoulders by women) is thin, stitch a thick cloth under it.

(Abu Daud)

Etiquette 10

Women who adopt the appearance of men, receive the curse of Almighty Allah.

(Bukhari)

Etiquette 11

A woman should not remain alone with a Na Mehram (stranger) man. A woman should not travel at all without a Mehram.

(Bukhari)

Etiquette 12

A woman cannot go to sacred places like mosque during her menses. She cannot touch the Holy Quran as well during her menses. However, if she touches anything else it doesn't become Na Paak. She can cook food. According to Shariah men can take all works out of a woman during her menses, except having intercourse with her. Syeda Aishaؓ stated:-

"I used to comb the hairs of the Holy Prophet ﷺ in this condition. I used to wash His ﷺ head. Once He told me to fetch Him ﷺ something. I offered the excuse of Na Paaki (uncleanness/impurity). He ﷺ said that Na Paaki is not in my hands."

Etiquette 13

Almighty Allah likes cleanliness; therefore, keep even the vacant places outside your houses clean.

(Tirmizi)

Women should ensure cleanliness within the house themselves, and should get the outside of the house cleaned by children.

Etiquette 5

To make do with ornaments of silver is better.

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MISCELLANEOUS ETIQUETTESEtiquette 1

Don't walk stiffly and boastfully.

Etiquette 2

Men should not walk between two women.

(Abu Daud)

Etiquette 3

Angels don't enter the house where there is a dog or pictures (of the living).

(Bukhari)

Etiquette 4

When you knock someone's door and the inmates ask that "who is it?", don't say, "It's me," (instead tell your name).

(Bukhari)

Etiquette 5

Do not listen to others conversation, secretly.

(Bukhari)

Etiquette 6

When you write a letter to someone, write your name in the beginning.

(Bukhari)

Etiquette 7

When you go to someone's house, seek permission before entering.

(Bukhari)

Etiquette 8

If permission is not granted even when sought thrice, must return.

(Bukhari)

Etiquette 9

While seeking permission, instead of standing in front of the door, stand on one side of it.

(Abu Daud)

Etiquette 10

Even if you are visiting your mother, seek permission before the visit.

(Malik)

Etiquette 11

Don't take away anything belonging to someone else, jokingly.

(Tirmizi)

Etiquette 12

Don't give a bare sword in another person's hand.

(Tirmizi)

This is true for knife as well. If there is a need to do so, hold the cutting edge in your hand and give the handle of it to the other person.

Etiquette 13

Don't term time/period bad, as alteration of time/period (good to bad and vice-versa) is in the hand of Almighty Allah.

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Etiquette 14

Don't term the air - bad.

(Muslim)

Etiquette 15

Don't term sickness - bad, as well.

(Muslim)

Etiquette 16

When night sets-in, recite Bis Millah and close the doors, because Shaitan doesn't open closed doors. Then recite Bis Millah and tie the mouths of water bags of leather with a thong, and cover the utensils.

Etiquette 17

At night when the movement ceases in the streets, refrain from going out.

(Sharah Al Sannah)

Etiquette 18

To stretch limbs and yawn in front of others is against the principle of civility.

Etiquette 19

If one feels the pressure of gases in his stomach, he should go to the toilet or a secluded place and release it.

CHAPTER - 11**ETIQUETTES OF DISSENSION**

To adopt a line of thinking different from someone's state of mind, truths, ideas and thinking is known as dissension (difference of opinion). When the dissension increases and adopts the shape of a dispute, it is known as conflict. When the differences between the opponents increase too much and the contest of comments and criticism escalates to an extent that instead of asserting rectitude and truth, each contender merely intends to achieve superiority over the other, and there exists no possibility of understanding or compromise, then such a situation is known as hostility. Whereas, Islam permits dissension between two Muslim brothers, it prohibits conflict and hostility.

Dissension is a natural phenomenon. In the Holy Quran, the sign of the many signs of divine power has been indicated as follows:-

وَاخْتَلَفُ السِّنِّيَّكُمْ وَالْوَنِيَّكُمْ

"There is difference in your languages and colours"

Just as difference in languages and colours is the will of Almighty Allah, similarly, the difference in intellect and of humans is a natural phenomenon. If the difference of languages and colours is a sign of the CREATOR, then the disparity in human intellect is also one of HIS signs. Just as

this life would have been lacklustre if all humans had similar appearance, it would be disorderly if all humans possessed uniform intellect. If all humans were identical in every aspect, how would there be splendour and novelty in life?

Almighty Allah states in the Holy Quran:

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۚ وَلَا يَزَالُونَ مُخْتَلِفِينَ
إِلَّا مَن رَّحِمَ رَبُّكَ ۚ وَلِذَلِكَ خَلَقَهُمْ

"If thy Lord had so willed, HE could have made mankind one People; but they will not cease to differ, except those on whom thy Lord hath bestowed HIS Mercy, And for this did HE create them."

(Al Hud, Verse - 118-119)

Thus, when there is diversity in human intellect and capacity, the opinion of people on any matter can be similar as well as different. If this difference of opinion does not exceed the limits, and the principles and etiquettes of dissension are respected, then everything is a blessing.

The Secret of Dissension

The CREATOR of this universe wanted to display HIS Majesty and Elegance, thus, HE blessed humans with intellect and genius so that they are always found dissenting with each other. This mutual struggle would provide the motive for according the fury and affection by Almighty Allah. If dissension did not exist in this world, then this tumultuous world would have been a silent universe, and those living in it

would be the recipients of only the fury or affection of Almighty Allah. But the MASTER of Destiny and Dignity disliked the demonstration of imperfect excellence, thus, HE induced dissension in human nature.

The Advantages of Approved Dissension

If the difference of opinion remains within certain limits, it leads to certain advantages which are:-

- A scenario is viewed from different points of view.
- A number of solutions of a problem get highlighted.
- A problem can be examined from different angles.
- The process of mental exercise, consideration and exchange of views continues.
- The primary cause of the modern scientific development is the difference of opinion. If the difference of opinion was not permitted, all investigations would cease.

A solemn proof of entirety and beauty and excellence of Islam is the fact, that it kept the door of approved dissension open. At the same time, it delineates the limits for it, so that it does not get transformed into opposition and does not lead to mischief and violence. Remember, that if the DIVINE POWER does not cool the razing fire of dissension through its invisible hand, this universe would perish. The strange fact is that dissension itself is the cause of its permanence, and if

dissension exceeds the laid down limits, it itself becomes the cause of its own destruction.

If one fosters dissension for the sake of dissension due to malice, hate and obstinacy, then it is known as contrariety. Remember, dissension is permitted but contrariety is prohibited.

- Hazrat Abdullah Bin Masood رضي الله عنه despised contrariety in these words:

الخلاف شر

"Contrariety is evil"

- Allama Taqi Al Deen Subkee رحمته الله stated following about dissension without a valid reason:

ان الرحمة تقتضى عدم الاختلاف

"A proviso of Divine Blessing is that one should not resort to dissension without a valid reason."

A Hadith states:

انما هلك بنو اسرائيل بكثرة سؤالهم واختلافهم على انبيائهم

"Bani Israel perished due to contrariety and excessive questioning about their Prophets."

- Hazrat Abdullah Bin Umer رضي الله عنه related that once two companions رضي الله عنهم were discussing their divergent views about a certain verse of the Holy Quran. Gradually the pitch of their voices increased. When the Holy Prophet ﷺ heard their voices He ﷺ came out extremely annoyed and said:

انما هلك من كان قبلكم باختلافهم في كتاب

"The people before you perished due to differences of opinion about the book."

- Hazrat Abdullah Bin Masood رضي الله عنه related that the Holy Prophet ﷺ said:

لا تختلفوا فان من كان قبلكم اختلفوا فهلكوا

"Do not resort to contriety, the people before you perished due to it."

All the above statements refer to the dissension without any valid reason and for merely the sake of it. Thus, contrariety is prohibited, while dissension is a blessing. A Hadith states:

اختلاف امتي رحمة

"The dissension of My ﷺ Ummat is also a blessing"

If the intentions are virtuous and the hearts are illuminated with Noor (Divine Radiance) and are devoid of lust, then inspite of dissension the hearts remain united, the difference of opinion does not become the conflict of hearts, the hearts remain united and conceding, and both parties acknowledge the greatness of each other and work in unison to attain exalted objectives. There are many examples of individual and collective dissension of the era of the Companions رضي الله عنهم.

DISSENSION OF COMPANIONS AND ITS ETIQUETTES

Examples of Collective Dissension

Example 1

After the demise of the Holy Prophet ﷺ, the first dissension that arose was about the reality of the death of the Holy Prophet ﷺ. Hazrat Umer ؓ was of the opinion that the Holy Prophet ﷺ had not expired. Some other companions ؓ were also perplexed. Hazrat Abu Bakr ؓ gave a sermon and recited the following verses:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ

On hearing this, the companions ؓ were totally satisfied.

Example 2

Another difference of opinion which arose amongst the companions ؓ was that where the Holy Prophet ﷺ should be buried? Some were of the opinion that He ﷺ should be buried in Janat Al Baqee. Others were of the view that He ﷺ should be buried close to Masjid-e-Nabwee. Hazrat Abu Bakr ؓ proclaimed the following Hadith:

مَا قَبِضَ نَبِيٌّ إِلَّا دُفِنَ حَيْثُ قَبِضَ

*"Every Prophet was buried at the place where His
(elaihe salam) soul was seized."*

Example 3

The third most significant difference of opinion which arose amongst the Companions ؓ was that whether the caliph should be from amongst the Muhajireen (those who migrated from Mecca to Medina) or the Ansar (the Muslims of Medina who extended help to the Holy Prophet and His Companions ؓ on their migration to Medina)? Should there be one Caliph or more than one? This was a very sensitive occasion, however, the Companions ؓ resolved it amicably, and everyone unanimously performed Bait (oath of allegiance) on the hands of Hazrat Abu Bakr ؓ, and thus the unity was reinforced.

Example 4

An important dissension which arose during the Caliphhood of Hazrat Abu Bakr Siddique ؓ was the matter of declaring war against those who refused to pay Zakat (two and half percent of annual savings to be given in charity by Muslims, to the class of people specified in the Holy Quran). But he resolved the issue due to the elegance of his intentions and strict adherence to the principles of dissension. All companions ؓ agreed to wage war against the apostate and those refusing to pay Zakat. For the defence of Islam they became a shield. As a result the magnificence of Islam was enhanced and the Kufr (infidelity) was destroyed.

DISSENSION OF COMPANIONS ﷺ AND ITS ETIQUETTES

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Examples of Individual Dissension

The noble Companions ﷺ received such Faiz (spiritual beneficence) in the company of the Holy Prophet ﷺ that the virtuous behaviour of the Holy Prophet ﷺ was wholly induced in them as well. The noble Companions ﷺ were so pervaded with the sacred emotions of love and affection, and humility and sacrifice, that the CHERISHER of the Universe called them “رحماء بينهم” (*merciful amongst themselves*) in the Holy Quran. Such incredulous examples of brotherhood and companionship came to fore that the entire world was amazed. In spite of intellectual difference of opinion the Companions ﷺ maintained so much mutual respect and regard that they appeared very close and intimate with each other. A few examples are appended in the succeeding paras.

Example 1

Intellectual Disagreements Between Hazrat Abu Bakr ﷺ and Hazrat Umer ﷺ

- Both disagreed over the distribution of conquered territory. Hazrat Abu Bakr ﷺ believed in distribution, whereas, Hazrat Umer ﷺ was of the opinion that it should be dedicated for public charity.
- They disagreed on the preference in distributing gifts. Hazrat Abu Bakr ﷺ was convinced of maintaining equality in distribution of gifts, while Hazrat Umer ﷺ preferred preference in this regard.

They also disagreed about the disposal of prisoned apostate women. Hazrat Umer ﷺ, in his own reign of caliphate freed such women and handed them over to their men against the decision of Hazrat Abu Bakr ﷺ, except those women who had borne children from their masters, like Khola Binte Jaffar Hanfia, the mother of Muhammad Bin Ali ﷺ.

Love and Affection Between Hazrat Abu Bakr ﷺ and Hazrat Ali ﷺ

In spite of disagreement over a number of matters, the mutual love and affection kept increasing between both of them.

When Hazrat Abu Bakr ﷺ nominated Hazrat Umar ﷺ as the Caliph, the Companions ﷺ said, “You have placed Hazrat Umar ﷺ as Caliph over us, knowing that he is very strict. On the Day of Judgement if Almighty Allah questioned you about this nomination, what will be your reply?” Hazrat Abu Bakr ﷺ replied “I will say – O Allah, I nominated the best amongst your men as a Caliph.”

Once someone said to Hazrat Umer ﷺ, “You are better than Hazrat Abu Bakr ﷺ in many matters.” On hearing this Hazrat Umer ﷺ said, “I swear upon Almighty Allah! One night of Abu Bakr ﷺ is better than Umer and Umer’s descendents.”

(Hayat Al Sahabah-1, Page 644)

- There are a few examples of love and affection inspite of mutual differences of opinion. Although they had difference of opinion on many matters yet their hearts were united. The hearts of these great personalities were tied together with heavenly ropes; therefore, the dust of this earth could not influence them.

Example 2

The Disagreements Between Hazrat Umer رضي الله عنه and Hazrat Abdullah Bin Masood رضي الله عنه

Hazrat Abdullah Bin Masood رضي الله عنه was a Sahabee (companion) who read Kitab Ullah (Quran) the most, and who understood the Sunnah deeply. He received so much companionship of the Holy Prophet ﷺ that some Companions رضي الله عنهم used to count him amongst the Ahle Bait. Abu Musa Asharee رضي الله عنه stated, "We used to consider Ibne Masood رضي الله عنه and his mother from amongst the Ahle Bait, because they used to visit the abode of the Holy Prophet ﷺ very often."

(Muslim, Al Agkaur-6, Page 63)

Once when Hazrat Abu Masood Badri رضي الله عنه saw Hazrat Abdullah Bin Masood approaching, he said, "I do not know if the Holy Prophet ﷺ has left a greater Aalim (religious scholar) of the Book (Quran) and Sunnah, than the one coming. Whenever we absented he used to be present. When we were stopped he was permitted."

Everyone is aware of the splendour of eminence and deep understanding of religious laws of Hazrat Umer رضي الله عنه. Hazrat Ibne Masood رضي الله عنه agreed with Hazrat Umer رضي الله عنه in many Ijtheaad (to interpret/reinterpret Islamic law). Most of the Historian's of Islamic Shariah (way of life) write that Ibne Masood رضي الله عنه was very impressed by Hazrat Umer رضي الله عنه. Often the Ijtheaad of both of them used to be similar. If otherwise, Ibne Masood رضي الله عنه used to yield to Hazrat Umer رضي الله عنه as he did in case of distribution of one-third part and then one-sixth part to the brothers (of the deceased) as well, when the grandfather (of deceased) is alive. Inspite of this intellectual harmony both disagreed on many issues.

Imam Ibne Teemah رحمته الله writes that they had difference of opinion on a hundred different issues.

(Aalam Al Muqeen-2, Page-218)

Few issues of disagreement were as follows:-

While in Ruku (bending the body forward in prayer and resting the palms of the hands on the knees), Hazrat Abdullah bin Masood رضي الله عنه used to place his hands between the knees, and used to advise against resting the palms of the hands on the knees. Hazrat Umer رضي الله عنه used to do otherwise.

Hazrat Ibne Masood رضي الله عنه used to say that if a person says, "انت على حرام" (you are forbidden for me), it is a promise and caution. Hazrat Umer رضي الله عنه on the other hand, used to state that this is a type of Talaaq (divorce).

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- Hazrat Ibne Masood ؓ used to state that if a man and a woman first commit fornication and then get married, they will be committing fornication till the time they stay together. Hazrat Umer ؓ however, was of the opinion that the first act is fornication while any act after Nikah is within the justification of wed-lock.

Mutual Love of Hazrat Umer ؓ and Hazrat Abdullah Bin Masood ؓ

Once when Hazrat Ibne Masood ؓ came to Hazrat Umer ؓ, he said, "A personality full of knowledge and curesity." On another occasion he said, "Such a knowledgeable person that I prefer him over Ahle Qaadsia."

One day two persons came to Hazrat Ibne Masood ؓ. One out of them had read the Holy Quran from Hazrat Umer ؓ. He submitted, "I had read the Holy Quran from Umer Bin Khatab." On hearing this, Ibne Masood ؓ started crying. He wept so much that his clothes became wet. Then he said to that person, "Recite to me the Holy Quran, exactly in the fashion you were taught by Hazrat Umer ؓ. He was a strong fort of Islam, in which no seditious person could enter. Alas, this fort disintegrated on his demise."

These extra ordinary incidents of mutual love and affection and respect and regard, inspite of mutual intellectual dissensions, are examples we should adopt and should spend our lives on similar lines.

Example 3

The Disagreement Between Abdullah Bin Abbas ؓ and Hazrat Zaid Bin Sabit ؓ

The intellectual eminence of Hazrat Zaid Bin Sabit ؓ and Hazrat Abdullah Bin Abbas ؓ from amongst the Companions ؓ, is not hidden from any knowledgeable person. Both had a difference of opinion on the matter of inheritance. Hazrat Ibne Abbas ؓ was of the opinion that in the presence of a grandfather (of the deceased), the inheritance to brothers and sisters (of the deceased) lapses, just as in case of the presence of father. Hazrat Zaid ؓ however, was of the opinion that a brother would inherit even in the presence of a grandfather. Hazrat Abdullah Bin Abbas ؓ was convinced of the viability of his Ijtehad to such an extent that one day he said, "Zaid ؓ is not afraid of Almighty Allah as he has made the son of a son – a son, but has not made the father of a father – a father".

Mutual Love of Hazrat Abdullah Bin Abbas ؓ and Hazrat Zaid ؓ

Inspite of this serious intellectual difference, incidents of extreme mutual respect and regard were observed between the two. Once Hazrat Zaid ؓ was coming back from some where, and Ibne Abbas ؓ held the bridle of his horse and started walking along. Hazrat Zaid ؓ said, "Oh son of uncle

of the Holy Prophet ﷺ! Please leave the bridle.” Hazrat Ibne Abbas ؓ said, “We have been taught this, i.e. to respect the elders and scholars.” On hearing this Hazrat Zaid ؓ said, “Please extend your hand.” When he extended his hand, Hazrat Zaid ؓ kissed his hand and said, “We have been commanded to behave like this with the Ahle Bait of the Holy Prophet ﷺ.”

(Kanz Al Ammal - 7, Page - 37)

When Hazrat Zaid ؓ expired, Hazrat Ibne Abbas ؓ said deeply grieved, “Knowledge departs like this.” Another narration states he said, “Knowledge goes like this, and today a very large portion of knowledge is buried.”

(Sanun Baiqahee-6, page 211)

Example 4

The Disagreement between Hazrat Ali ؓ and Hazrat Talah ؓ

Hazrat Ali ؓ and Hazrat Talah ؓ disagreed on the matter of Qisas (Islamic law of revenge in which a court decrees that the murderer should be killed), in respect of Hazrat Usman ؓ. This matter got so serious that in Battle of Jammal, Hazrat Talah ؓ fought against Hazrat Ali ؓ.

Mutual Affection of the Two

Both had such mutual love and affection that after the Battle of Jammal once Hazrat Ali ؓ met Imam, the son of

Hazrat Talah ؓ. Hazrat Ali ؓ inquired about the welfare of his household and said, “It is my desire that Almighty Allah makes me and your father from amongst those about whom it has been said:

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ

And WE removed the hatred which they carried in their hearts, and they are sitting face to face on the thrones like brothers.

(Al Hijr, Verse - 47)

A few Tabaeen (successors), who were present in the assembly were surprised. They said, “May God bless us, he was fighting against him in Battle of Jammal yesterday and now desires to become his brother in heavens.” Hazrat Ali ؓ got angry on hearing this and said, “Get-up and go away, you who encourage revolt and mischief in the land of Almighty Allah. If I and Talah ؓ will not be close like this in heavens, who else will be?”

(Tabqaat Ibne Saad-3, page 224)

Example 5

The Disagreement of Hazrat Ali ؓ and Hazrat Ameer Muawiyah ؓ

There was a strong disagreement between Hazrat Ali ؓ and Hazrat Ameer Muawiyah ؓ on the matter of Qisas in respect of Hazrat Usman ؓ. So much so that due to some

misunderstandings on this matter, they even went to war against each other.

Mutual Regard of the Two

A person inquired from Hazrat Ali عليه السلام about the opponents in Battle of Jammal and said, "Are they Mushriq (infidels)? Hazrat Ali عليه السلام replied, "No, they are far away from infidelity." That person again inquired, "Are they Munafiqeen (hypocrites)?" Hazrat Ali عليه السلام replied, "No, the Munafiqeen remember Almighty Allah little." That person then said, "Then, who are they?" Hazrat Ali عليه السلام replied, "They are our brothers, who have some disagreement with us."

Abu Saleh said that one day when Zarrar Bin Zamrah Kananee came to Hazrat Ameer Muawiyah عليه السلام, he said to him, "Narrate a few attributes of Ali عليه السلام to me." Zarrar Bin Zamrah said, "Ameer Al Momineen! Please excuse me from doing so." When Hazrat Ameer Muawiyah insisted, he said, "I swear by Almighty Allah, he was a man of exalted views, was far sighted and a strong man. He used to talk firmly and his decisions were just. He was a source of knowledge and wisdom. He remained aloof from the worldly attractions. He used to cry and bewail a lot and always used to remain absorbed in deep thoughts. He used to turn over his palms again and again as if in a state of helplessness and used to talk to himself. By God, he appeared to be an ordinary man like us. When we used to go to him he would make us sit close to him and would reply us. In spite of being so close, he was so

awe-inspiring that we could not talk to him. When he smiled, we could see his teeth which were like pearls. He respected the religious and loved the poor and down-trodden. No person in a position of authority could even think of getting a wrong done through him, and no weak person was ever despondent of his justice. I swear upon Almighty Allah, that I saw him in the Mehrab (principle place of praying in a mosque) in the darkness of the night, tossing about restlessly while holding his beard in his hand, as if a scorpion had bit him, and crying profusely like an afflicted and oppressed person. He was crying before Almighty Allah and addressing the world said, (and I am still hearing his voice ringing in my ears), "You are coming close to me, and you are concentrating on me. What a pity. What a pity. Go and deceive someone else. I divorce you thrice. Oh world! Your age is limited, your assembly despicable and vile, and your benefit insignificant. Ah, Ah, Ah, provisions for the journey so meagre, the journey so long and the way so dreary." On hearing this Hazrat Ameer Muawiyah could not hold his tears. His beard became wet with tears, which he dried with his sleeve. Those present in the gathering also cried profusely. Hazrat Ameer Muawiyah عليه السلام said, "Abu Al Hassan عليه السلام was exactly like this. May Almighty Allah bless him."

(Al Heelah Az Abu Na'eem-1, page 8)

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The Causes of Disagreements in the Reign of Companions ﷺ and Tabaeen (successors)

During the periods of Risalat (Prophethood) and Khilafat-e-Rashada (Caliphate), some disagreements arose between the Companions ﷺ. However, these disagreements did not arise due to weak faith or doubt in the truth of the divine message. Instead, their objective was a search for truth and access to sound views and commands. Thus, all these disagreements arose while seeking understanding of the literal meaning or interpretation of Islamic law and Tafseer of the Holy Quran and Sunnah. The reasons behind these causes were not at all due to ill-will or malice, although the Munafiqeen (hypocrites) were always attempting to cause disagreements between them. The result of this goodness of intentions was that all disagreements used to finish as soon as they reached the Holy Prophet ﷺ. The disagreements also used to disappear as soon as some of them got a clear and distinct verse from Quran or Hadith. The perfect nature of the humans accepts the truth, whenever found, without hesitation.

Thus, during the periods of Companions ﷺ and Tabaeens (successors), inspite of intellectual disagreements, a general atmosphere of love and affection prevailed. The rains of truth and purity kept washing the dirt of lust and greed, and the hearts remained bound together.

DISAGREEMENTS AMONGST AIMA-E-KARAAM (IMAMS OF AHLE SUNNAH) AND ITS ETIQUETTES

It is a natural tendency that the causes of disagreement get transferred from the time to time. After the martyrdom of Hazrat Usman Zee 'Al Noreen ﷺ a state of anarchy arose in the Muslim areas. As a result of this anarchy some incidents took place which introduced new things in Islam. Due to fear of concocted and altered information about Sunnah of the Holy Prophet ﷺ Muslims of certain areas and countries started practising only that Sunnah which reached them from reliable sources. Thus, different schools of thought emerged in Fiqh (Islamic jurisprudence). It is a great blessing of Almighty Allah that HE kept the disagreements of the Mujtahedeen in Fiqh within the limits of legality. The Aima Fuqaha (leaders of jurisprudence) used their entire intellectual powers faithfully to reach the truth. All knowledgeable people of every country kept following them. Some Qazis, based on the needs, instead of insisting on one instruction or law used to follow a different interpretation of Fiqh as well. Everyone used to get benefited from the same spring.

Although there would be disagreement in the arguments, however, they used to express their points of view in these words:-

هذا الحوط (I understand it like this.....)

هذا احسن (This interpretation is best.....)

هذا ما ينبغي (This is not required.....)

لا يعجبني (It is not surprising.....)

Some Examples of Disagreements

- Some people recited BISMILLAH (in the name of Allah) in the prayers, while others would not do so. Some recited it loudly while others recited it quietly
- In the Fajr (morning) prayers, some people recited Qanoot Nazla (a specified prayer to avert adversity), while others did not do so.
- Some considered renewal of ablution necessary after vomiting and bleeding at the nose, while others did not consider it necessary.
- Some were of the opinion that merely touching a woman renders ablution defective, while others did not ascribe to this point of view.
- Some were of the opinion that eating meat roasted directly on fire renders ablution ineffective, while others did not agree to it.

Examples of Love and Affection Amongst the Leaders/Authorities in Religious Matters

- Imam Abu Hanifa رحمته الله and Imam Shafee رحمته الله offered prayers behind the Aima of Medina, although they did not consider it necessary to recite Bismillah loudly or quietly.
- Imam Rashid رحمته الله once led the prayers after getting medical treatment in which blood is drained out. Imam Abu Yusuf رحمته الله offered the prayer behind him and did not

repeat the prayer even though he was of the opinion that to drain-out blood from the body renders ablution defective.

Imam Ahmed Bin Hanbal رحمته الله believed that bleeding at the nose renders ablution ineffective. Once someone asked him, "An Imam bled but did not renew his ablution. Will the prayer, offered behind him, accepted?" He replied, "How can I not offer prayer behind Imam Malik رحمته الله and Saeed Bin Al Museeb رحمته الله."

Imam Shafee رحمته الله offered the Fajr prayer at the abode of Imam Abu Hanifa رحمته الله and did not recite Qanoot-e-Nazla (specified prayer), although to recite it during Fajr Prayer was considered Sunnat-e-Muakkada (a Sunnah which has been emphasised) by him. When inquired about it he said, "Since I am at the abode of Imam Abu Hanifa how can I refute him."

Imam Malik رحمته الله served the cause of Ahadith and Iftah (Islamic judgement) a lot and wrote a valuable book like 'Motah Imam Malik.' Once Caliph Mansoor decided to prepare a few manuscript-copies of the book to distribute them in different places so that people follow a single Fiqh (interpretation of Islamic law), and so that differences of opinion are eliminated. When Imam Malik رحمته الله learned about it, he said, "Please do not do so. Many Ahadith and traditions have reached the people, and everywhere people have already adopted some out of these. Please leave them on whatever they have adopted.

لا يعجبني (It is not surprising.....)

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Your intended steps would increase the disagreements further." On hearing this Caliph Mansoor said, "Abu Abdullah, May Almighty Allah enable you to do further good."

(Al Fiqr Al Salami-1, page 336)

The Letter of Hazrat Lais Bin Saa'd

A very fine example of the etiquettes of reasons of disagreements, is the letter written by Imam Lais Bin Saad رحمته الله — a famous Faqeeh of Egypt, to Imam Malik رحمته الله. Imam Lais Bin Saad رحمته الله used to issue Fatwa (to pronounce a decision according to Islamic law) on the statements of Imam Abu Hanifa رحمته الله. He respectfully wrote a detailed explanation of all controversial issues and sent it to Imam Malik رحمته الله. In that paper he expressed his own emotions about Imam Malik رحمته الله as follows:-

"May Almighty Allah bless you with peace and prosperity. May HE keep you alive for long, because in it there is benefit for people. Muslims will suffer a great setback if you leave. I am aware of your exalted status and glory inspite of being far away from you. This is my opinion about you."

Imam Abu Hanifa رحمته الله and Imam Malik رحمته الله

Imam Abu Hanifa رحمته الله and Imam Malik رحمته الله had many disagreements on issues of Fiqh. In spite of many differences

opinion, both were very appreciative of others' intellectual abilities. Qazi Ayaz states in Al Madarik:-

One day Imam Lais Bin Said رحمته الله said, "One day I met Imam Malik رحمته الله in Madina Tayyaba, and said that I am seeing that Imam Malik رحمته الله is wiping sweat off his forehead." He replied that he starts sweating profusely while exchanging views with Abu Hanifa رحمته الله. He further said, "An Egyptian, he certainly is a Faqeeh (doctor of Islamic law)." After this incident, one day I went to meet Abu Hanifa رحمته الله and told him that Imam Malik رحمته الله has very good view about him. He said, "He is very witty and very good in technique and I have not seen a sharper person than him."

Imam Ahmed Bin Hanbal رحمته الله and Imam Shafi رحمته الله

Abdullah رحمته الله, the son of Imam Ahmed Bin Hanbal asked him one day, "Respected Father! Who is Shaafi? I see that you pray a lot for him." He replied, "Son! May Almighty Allah bless Shaafi رحمته الله. He was a 'Sun' for the world and a source of great blessings for the people. Is there a substitute for these two things?"

Muhaddis Yahya Bin Moeen رحمته الله, in one of his meetings said to Saleh Bin Imam Ahmed رحمته الله, "Your father does not feel shy. I saw that Shaafi رحمته الله was mounted while he was walking holding the stirrup in his hand." When Salah inquired about it from his father Imam Ahmed Bin Hanbal رحمته الله said, "If you meet Yahya Bin Moeen

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"May Almighty Allah bless you with peace and prosperity. May HE keep you alive for long, because in it there is benefit for people. Muslims will suffer a great setback if you leave. I am aware of your exalted status and glory inspite of being far away from you. This is my opinion about you."

Imam Abu Hanifa رحمته الله and Imam Malik رحمته الله

Imam Abu Hanifa رحمته الله and Imam Malik رحمته الله had many disagreements on issues of Fiqh. Inspite of many differences

opinion, both were very appreciative of others intellectual abilities. Qazi Ayaz states in Al Madarik:-

One day Imam Lais Bin Said رحمته الله said, "One day I met Imam Malik رحمته الله in Madina Tayyaba, and said that I am seeing that Imam Malik رحمته الله is wiping sweat off his forehead." He replied that he starts sweating profusely while changing views with Abu Hanifa رحمته الله. He further said, "An Egyptian, he certainly is a Faqeeh (doctor of Islamic law)." After this incident, one day I went to meet Abu Hanifa رحمته الله and told him that Imam Malik رحمته الله has very good view about him. He said, "He is very witty and very good in Fiqh and I have not seen a sharper person than him."

Imam Ahmed Bin Hanbal رحمته الله and Imam Shafi رحمته الله

Abdullah رحمته الله, the son of Imam Ahmed Bin Hanbal asked him one day, "Respected Father! Who is Shaafi? I see that you pray a lot for him." He replied, "Son! May Almighty Allah bless Shaafi رحمته الله. He was a 'Sun' for the world and a source of great blessings for the people. Is there a substitute for these two things?"

Muhaddis Yahya Bin Moeen رحمته الله, in one of his meetings said to Saleh Bin Imam Ahmed رحمته الله, "Your father does not feel shy. I saw that Shaafi رحمته الله was mounted while he was walking holding the stirrup in his hand." When Salah inquired about it from his father Imam Ahmed Bin Hanbal رحمته الله said, "If you meet Yahya Bin Moeen

ﷺ tell him, that my father was saying that if you want to learn Fiqh, come and hold the stirrup from the other side.”
(Al Inteqa'a)

- Imam Ahmed Bin Hanbal ﷺ used to say, “Whenever I was asked to dilate upon an issue, the explanation of which I could not support with a Hadith, I would say - Shaafi explains it like this - because he was the Imam (religious leader) and Aalim (religious scholar) of the Quresh (tribe of Holy Prophet ﷺ).
(A'adaab Al Sha'afi, page - 86)
- Daud Bin Ali Isphahani ﷺ states that he saw Ishaq Bin Rahoo ﷺ stating, “I met Imam Ahmed Bin Hanbal ﷺ in Mecca. He said to me, “Come along! Let me show you such a person that your eyes would never have seen a person like him before.” Then he showed me Imam Sha'afi ﷺ.
- Imam Sha'afi ﷺ always acknowledged the excellence and intellectual fame of Imam Ahmed Bin Hanbal ﷺ. Once, addressing Imam Ahmed ﷺ he said, “You are a greater Aalim of Hadith and Rijaal ﷺ than me. Whenever you come across an authentic Hadith, be it Koofi, Basri or Shami, do tell me. I will follow every authentic Hadith.”
- Whenever Imam Shaafi ﷺ narrated anything related to Imam Ahmed ﷺ, as a matter of respect he never took his name, and instead stated as follows:-

- A most reliable person from amongst our predecessors narrated this hadith.
- A most reliable person told us
- A most reliable person explained to us
(Manaqib Al Imam Ahmed Bin Jauzi, Page - 166)

Statements of the Learned about Imam Abu Hanifa ﷺ

Imam She'ebi ﷺ was called Ameer Al Momineen (leader of the believers) in Hadith, but he used to respect and honour Imam Abu Hanifa ﷺ a lot. He was a praiser of the rank and status of Imam Abu Hanifa ﷺ. When he received the news of the demise of Imam Abu Hanifa ﷺ, he said, “With him Fiqh has also departed from Koofah. May Almighty Allah bless him and us with HIS bounties.”

When a person inquired about Imam Abu Hanifa ﷺ from Hazrat Yahya Bin Saeed Al Qataan, he said, “By God, we used to receive good things from him.”

There are many narrations of Hazrat Abdullah Bin Mubarak ﷺ said in praise of Imam Abu Hanifa ﷺ. One day when someone tried to mention something about Imam Abu Hanifa ﷺ, he said, “Be quiet, if you see Imam Abu Hanifa ﷺ, you will see intellect and nobility.”

It is related about Imam Shafee ﷺ that he said, “One day, when Imam Malik ﷺ was inquired about Usman

ﷺ tell him, that my father was saying that if you want to learn Fiqh, come and hold the stirrup from the other side.”
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he said – he was a moderate person. Then, when asked about Ibne Abi Shabarma, he said – he was a moderate person. When he was asked about Imam Abu Hanifa, he said, “If while talking theoretically about the pillars of this mosque he says that they are of wood, you will be convinced that they are actually made of wood.” This highlights the intellect and sagacity of Imam Abu Hanifa.

This proverb related by Imam Shaafi is very famous, “People need Abu Hanifa in Fiqh.”

Fazal Bin Musa Senai was inquired about his view of the people who are critical of Imam Abu Hanifa. He said, “Imam Abu Hanifa presented wealth of knowledge with which these people were un-familiar and unaware, and did not leave anything for them. Therefore, they started criticising him either because of ignorance or due to jealousy.”

The Discreet Conduct of Salf Saleheen (pious ancestors)

The Salf Saleheen (pious ancestors) maintained a good opinion about each other inspite of intellectual disagreements. They were always appreciative about each others intellectual endeavours. They used to refrain from taunt and ambiguity. They spent their time in seeking Almighty Allah and not the world. They were very discreet in replying to a seeker. They felt happy saying, “I don’t know.” They feared fame and renown. They displayed these invaluable etiquettes because

they were immersed in humility and modesty instead of egotism and sensuality. These exalted etiquettes and virtuous morals were their assets.

The Condition After Fourth Century Hijra

Hujjahtul Islam Imam Ghazali, while explaining the changing state of affairs of fourth century Hijra writes: -

“Khulfa-e-Rashdeen (the first four Caliphs) were the rulers of the day as well as the inheritors of the knowledge of the Holy Prophet. In the period beyond Qaroon-e-Salasa (the first three centuries of Islam including the era of the Holy Prophet) the reigns of government came in the hands of people who were experts in worldly affairs but were not well versed with religious knowledge. Therefore, they felt the need to obtain assistance from their Qazis in religious affairs. The people of that era saw the Caliphs and the rich treating the Ulema (religious scholars) with great respect and honour. Thus, some people became students of religious knowledge for worldly reasons. On attaining the knowledge of Iftah (Islamic judgement) these people started presenting themselves for exalted positions. Some of them did not succeed, however, others succeeded in their despised efforts. They submitted themselves unconditionally before the rulers and thus invited

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disgrace. Initially Fuqaha (Doctors of Islamic Law) were in demand, now they themselves became seekers. Initially although away from the rulers, they were respected, now inspite of proximity of the rulers they suffered disgrace. Only those Ulema were spared whom Almighty Allah kept away from worldly comforts."

As the time passed, such rulers and rich were born who developed interest in debates and contests. Thus, books on the techniques and styles of debates and contests emerged everywhere. People with ordinary abilities started reflecting on various religious issues and thus grounds were prepared for religious persecution and violence, and even devastating wars. Those holding positions of justice, in order to gain the favours of the rulers, started finding the ways and means of ease and facility. A few examples in this regard are as follows: -

- If someone asked that what the command about the ablution is, if one touches a woman or private parts, he used to get the answer that according to Imam Abu Hanifa رحمته الله عليه ablution doesn't lose its validity by doing so.
- If a question was asked about playing Chess or eating the meat of horse, the answer used to be that Imam Shafee رحمته الله عليه considers these Halal (legal).

- On a question about excesses in the limits of Penal Law, the answer used to be that Imam Malik رحمته الله عليه has permitted these.
- When the endowed properties are lying useless and their trustee fails to manage them usefully, a decree was passed to sell them taking the plea that according to Imam Ahmad رحمته الله عليه doing so is permitted. Thus, as the time passed endowed properties were gradually transferred to specific ownerships.

The Importance and Necessity of Taqleed (to faithfully follow the religious commands in the light of interpretations of either of the Four Imams of Ahle Sunnat)

As the people moved away from Mushqa'at Nabuwwat (radiance of Prophethood) and Khair Al Qaroon (first three centuries), people lost abstinence, piety and fear of Almighty Allah. Gradually people became negligent in following the universally accepted principles of Shariah. When the very personalities, responsible for the glory and exaltation of Deen (way of life), are immersed in vile and abjectness, the silly and stupid start practicing Deen lightly. Those people started performing the task of issuing religious decrees who had grown-up under the influence of the rulers and the rich. Influenced by lustful desires, they distorted even those laws which were clearly and definitely given in Quran and

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Ahadith. Some became overly strict while others discovered means of ease and facility.

When the virtuous amongst the Ummah noticed this matter of excess and deficiency in religious affairs, they thought that the only remedy to this disease was to tightly bind the people by the rope of Taqleed (to strictly follow the religious commands) and to turn to the saying and opinions of religious leaders in matters of disagreement. Thus the Muslim populace agreed to follow Aima Arbaa' (the four Imams). No one can refute the fact that in the history of the rise and fall of Muslim Ummah it was the Taqleed of the Aima Arbaa' (the four Imams) which prevented the distortion of Islamic religion. Otherwise, in every era many so called Mujtahid (Islamic religious scholars) due to their lustful desires and non-practicing lives would have issued many erroneous Fatwas (decrees), or in order to gain the favour of rulers many Deen-e-Ellahi (religions of God Almighty) would have been created.

The Recent Past

When the love of this world conquered the hearts of the Muslim rulers and rich, and the fear of the hereafter faded away, everyone become habitual of a luxurious life. This state of affairs was further exacerbated by those unwise Ulema who were merely seeking the world and fame.

On studying the history of Indo-Pak subcontinent one learns that Shahanshah Akbar got the Fatwas legalising the

"Prostration of Reverence" from so called Ulemas like Abu Al Fazl and Faizee. He created a new Deen by the name of Deen-e-Ellahi. How could the righteous Ulema remain in peace under such unspeakable environments? Thus, they started raising their voice against tyranny and oppression. Intoxicated by the strength of power, the rulers prisoned some of them while executed the others. However, the efforts of the righteous Ulema succeeded and Sheikh Ahmed Sirhindie Mujaddid Alf Sani رحمہ اللہ علیہ eliminated the shreds of Deen-e-Akbari, removed the innovations in Islam and rekindled the Sunnah. Piety and righteousness gained strength and a religious person like Jehangir emerged as the ruler, who was followed by Aurangzeb A'alamgir. Aurangzeb Aalamgir ordered a group of righteous Ulema to compile together all the Fatwas. As a result the Muslim Ummah got a gift in the shape of Fatawa-e-Aalamgiree. (an authenticated book containing Fatwas on almost every aspect of life).

This caravan of Ulema of truth treaded the path of truth and piety with sincerity. Sometimes they confronted worldly people who were enemies of the Deen and at other times foolish acts of ignorant Sufis. However, lamp was lighted from lamp, and the radiance of knowledge was transferred from chest to chest. Wherever examples of lustful desires came to the forefront, alongside scenes of sincerity and devotion for the sake of Allah were also observed.

Once, Qazi Zia-ud-Din Manafee رحمہ اللہ علیہ was appointed Chief Ombudsman by the Government. Once, when he

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moved out of the town, he observed Nizam-ud-Din Auliya رحمۃ اللہ علیہ alongwith his devotees busy in loud Zikr. On observing the apparent condition of some devotees Qazi Zia-ud-Din رحمۃ اللہ علیہ thought that it was an innovation in Deen. Thus he dispersed the gathering. Nizam-ud-Din Auliya رحمۃ اللہ علیہ remained quiet. After sometime Qazi Zia-ud-Din رحمۃ اللہ علیہ fell sick. When Khawaja Nizam-ud-Din Auliya رحمۃ اللہ علیہ learnt of his sickness, he went to his house to enquire about his health. On reaching his residence, he sent a message to Qazi Zia-ud-Din through a servant that Nizam-ud-Din has come to enquire about his health. Qazi Zia-ud-Din رحمۃ اللہ علیہ sent a return message, "These are last moments of my life. At this time I do not want to see face of an innovator in religion." When the servant gave this message, Khawaja Sahib said to the servant, "Please go and tell Qazi Zia-ud-Din رحمۃ اللہ علیہ that I have come here after seeking penitence for all innovations in the religion." When Qazi Zia-ud-Din received this message, tears appeared in his eyes due to happiness. He took off his turban and gave it to the servant and told him to spread it along the way, and to request Khawaja Sahib to come in wearing shoes. Subhan Allah (Almighty Allah be praised).

In that era life of ordinary people used to be very simple, but gaudy rich and royal sank the boat of their people. Ultimately a time came when the British captured the Indo-Pak subcontinent. Rulers of that time subjected the Ulema to severe oppression and tyranny, the tales of which are still being told by the walls of Jails in Malta and Rangoon. The

sacrifices rendered by the Ulema, however, bore fruit and the prayers of those who wrote Tafseers even when behind bars, were accepted. Almighty Allah bestowed the Muslims a great blessing, that is - independence.

The Muslim states of Central Asia were able to breathe the air of independence after getting grinded in the millstone of Communism for 70 years. The discoveries of oil and other mineral resources in Arab countries surprised the entire world. However, inspite of existence of around 80 Muslim countries in the World, the words of these countries carry no value/weight. There are millions in this world who are Muslims by name only; however, true and practising Muslims are barely in thousands. Europe took the lead in scientific and technological advancements and brought the entire world under its influence due to material resources. It would not be out of place to write the state of Muslims of today with in prepared with tears.

The Condition of Muslim Ummah in the Present Era

Today the Muslim Ummah is suffering from a mental crisis which is a source of internal confusion and mutual disharmony. Although there is no dearth of knowledge and wisdom but selfishness and sensuality has disorganised the Ummah. Ummah has attained knowledge but is devoid of etiquettes of knowledge. Ummah has attained the means but is negligent of the objective. Dissensions in matters of

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legality and prohibitiveness have deprived the Ummah of many values. Muslims have become experts in the skill of 'dissension' but are practically unaware of the principles and etiquettes of *رحماء بينهم* (to live with kindness and compassion). The result is that Muslims have declined so much in every field of life that they have lost their identity. Almighty Allah states in the Holy Quran:

وَلَا تَنَزَعُوا فَتَفْشَلُوا وَتَذْهَبَ رَاحَتُكُمْ

"And fall into no disputes, lest you loose heart and your power departs."

(Al Anfal, Verse-46)

Today the Muslims are self-sufficient in material wealth and resources but are lacking in thought and ideas. After having surrendered their valuable ethics and traditions, they are amusing themselves by verbally boasting that they are the "Sons of the Sultan".

DISAGREEMENTS OF THE PRESENT ERA

In the present era the Muslim society is divided into many sections, the detail of which is given in the ensuing paras.

1. The Worldly Class

The worldly class comprises of those people who are Muslims by name only. In their practical lives they are masters of their own wishes. Immersed in several desires they

are blindly following the Europeans. European life style dominates every aspect of their life like dress, speech, character, and way of living. They profess equality of Deen and the world, but practically they are immersed in the love of this world only. They feel fearful in the company of religious people and hate religious guise. When a child is born in their house, they are in no hurry to memorise him the Kalima (prescribed words of Islam), but are in a great hurry to teach him words of English. They feel happy when their child learns to speak the words of mummy, daddy and uncle, just as a Muslim feels happy on fulfilling the Farz (Obligatory) and Wajib (Compulsory). Right from the childhood they mould the minds of their children that they have to obtain exalted positions in the world on growing-up. If the child does not work hard to attain contemporary sciences, they are very strict, but if it is a matter of Deen, they leave it on the will of the child. They may permit the child to offer prayers and keep fasts, but do not like that he should adopt religious guise and look like a religious person. Broadmindedness and nudity is common in their houses. They try to muster wealth by every legal and illegal way. They are ludicrous in everyday life and show off on occasions of marriage etc. The men remain busy in abounding wealth while the women are not free from fashioning. They enjoy the pleasures of the world every moment of day and night but worries become their fate. Their hearts are devoid of peace and their minds are full of worries. Their occupation is to

legality and prohibitiveness have deprived the Ummah of many values. Muslims have become experts in the skill of 'dissension' but are practically unaware of the principles and etiquettes of *رحماء بينهم* (to live with kindness and compassion). The result is that Muslims have declined so much in every field of life that they have lost their identity. Almighty Allah states in the Holy Quran:

وَلَا تَنَزَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِجَاكُمْ

"And fall into no disputes, lest you loose heart and your power departs."

(Al Anfal, Verse-46)

Today the Muslims are self-sufficient in material wealth and resources but are lacking in thought and ideas. After having surrendered their valuable ethics and traditions, they are amusing themselves by verbally boasting that they are the "Sons of the Sultan".

DISAGREEMENTS OF THE PRESENT ERA

In the present era the Muslim society is divided into many sections, the detail of which is given in the ensuing paras.

1. The Worldly Class

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criticise others in the gathering. Whenever a mention is made of religious and pious persons, they frown and express their unpleasantness, as well as use foul language to show their hatred. In every discussion they hold the religious and pious persons responsible for the downfall of Muslim Ummah. They consider the Ulema stranger to the prevalent values, ignorant of the problems of society, unmindful of the national interests and a big hurdle in the process of national development. The most valuable argument they proffer is that since the Ulema are not conversant with English, therefore, they are ignorant. This is a strange mindset. If a lawyer is unacquainted with medical science he is not reproachable, if a doctor is unaware of religious beliefs he is not to be taunted, if an engineer is ignorant of ethics and morals he is not to be punished, but an Aalim and Mufti (Muslim jurist) in spite of being a specialist in religious affairs, is considered an illiterate and ignorant person if he is unaware of scientific knowledge. This is a strange measure and a strange comparison. Actually they are wearing European goggles and view and value everything from their perspective. They are the ones who are used by the forces working against the religion. They are always ready to axe the tree of Deen for petty worldly gains. They are the ones who are cherished by the Jews and the Christians. The enemies of Islam spread their networks through such people and actually they are the ones who are directly or indirectly responsible for the downfall of Muslim Ummah.

2. Ordinary Religious People

Are those people who carry love for Deen in their hearts. Although in the present era of sensuality and greed, spending life according to the religious dictates is extremely difficult yet they remain affiliated with a religious organisation or group and spend their lives according to religious dictates. Often they have to suffer opposition. They can be compared to a bird which is trying to extinguish the fire of Syedna Ibrahim (عليه السلام) by carrying water in its beak. They are always ready to sacrifice anything for preserving Deen and practicing the Shariah and the Sunnah. They endeavour to teach religion to their children. The Madaris and Mosques are alive due to such people. They are the ones who are a hurdle for the European flood. They are laughed at in the world and terrorised as well, but they still firmly practice Deen, for which they must be commended.

3. The Ulema

They are the people whose objective of life is to invite people to the path of Almighty Allah, impart religious education, write religious books and guide the Ummah onto the right path. The entire responsibility of Muslim Ummah is on their shoulders. The continuity of Deen is due to the sacrifices of some of them. They are the guardians of Deen. Generally, they prefer a religious life for their children as well. They remain contented with meagre sustenance in this

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world and make their children the servants of Deen. Muslim Ummah is enjoying independence today because these people preferred to sit on mats. The purpose of their lives is to destroy every conspiracy and revolt against the Deen. They steadfastly stand against every innovation and deviation in Deen. To wage Jihad against every internal and external effort to divert Muslim Ummah away from their Deen, is their priority. Piety and righteousness are prevalent in this world due to them. These people deserve to be called Waris Al Ambiyat (the heirs of the Prophets).

This fact cannot also be refuted that in today's era of sedition some worldly people have entered the ranks of such pious people in the garb of Ulema. They project and highlight dissenting issues in matters of Deen/religion/sect and discuss those sensitive issues regarding beliefs/opinions in front of ordinary people, which even the seasoned Ulema dread to discuss. They are so narrow-minded and bigoted that if they are standing, they think that Islam is standing; if they are sitting they think that Islam has sat. Dividing ordinary people into classes and to create hatred between one another amongst the Muslims is their darkened achievement. Take the example of the sub-continent, the Ulema and pious here are divided into five groups: -

1. Ghair Mugallid (Those who do not follow either of the Aima Arba'a) Persons.

They hand-over Bukhari Sharif to everyone and invite them for Ijtehad (interpret/reinterpret the Islamic law after deep thought). Mistrust with Salf Saleheen (pious ancestors) and using foul language for them is their routine. Calling the populace just bees is very simple for them. Their task is to prevent the ordinary people from following the Aima Arba'a (the four Imams of Ahle Sunnah) and make them follow themselves. They are even averse to the name of Imam Azam Abu Hanifa رحمته الله عليه. They consider ill-mannered and insolent, equal to a Mujahid. Because they don't have purity of heart and sanctification of desires, they find ease and convenience in every matter to satisfy their lustful desires. To join two prayers merely to watch a football match is very simple for them. Their Deen comprises of reading Surah Al Fatiha behind the Imam, saying 'Ameen' loudly, raising both hands upto the ears during the Salat, and offering eight Taraweeh prayers (prayers offered during the month of Ramadhan after Esha). Everyone of them has memorised

لا صلوة الا بفاتحة الكتاب

(No Salat صلاة is acceptable without reciting Surah Alfateha)

but never pays any attention to

لا صلوة الا بحضور القلب

(No Salat is acceptable without concentration).

The people of this group get involved in the tumult of Tafseer by opinion, falsifying Ahadith, insulting the Holy Prophet ﷺ and Qadiyaniat. By name they are Salafee (the followers of the ancestors) but actually they fall under the category of the undutiful. To pronounce fatwas of infidelity and polytheism on trifle issues is their favourite hobby. They profess Tauheed (oneness of Allah) every moment but actually are a specimen of *افريت من اتخذ الله هواه* (Those who adore their lustful desires). They endeavour to connect their educational genealogy with the Muhadiseen (people who complied Ahadith), but it automatically gets connected to Mo'tazleh (a sect of Muslims).

2. Innovators in the Religion.

These people every now and then claim excessive passion for the Holy Prophet ﷺ, but do not ensure His ﷺ obedience. Their Islam is to prove Nabi ﷺ as Noor (divine radiance), to believe in His ﷺ ever-presence, to consider Him ﷺ fully powerful and to prove Him as A'alim-e-Ghaib (knowing the invisible). They so falsify the sacred passion of love of Auliya that they consider the Tawaf and Sajda of their graves worship. They consider their Peer a smaller God and in the name of reverence of him introduce innovations in the religion. Their Islam is restricted to reciting Salat-o-Salam (a prayers of peace for the Holy Prophet) before Azan (Muslims call for prayers), to kiss the thumbs on hearing the sacred name of Nabi (elaihe Salam), to raise slogans of the name of

the Holy Prophet ﷺ, to listen music in the garb of Qawali, and to take out processions on the occasion of Eid-i-Milad (birthday of the Holy Prophet ﷺ). Usually they do not consider someone much of a Wali while he is alive, as they do so after his death. The habitation and prosperity of graves and Mazars is due to these people. If someone inspite of being rich does not give Zakat, they do not shun him, if someone does not offer prayers - they do not criticize him, and if someone abandons the Sunnah of the Holy Prophet ﷺ - they do not hate him, if someone usurps others rights - they do not censure him. If someone inspite of the above distributes offering on the occasions of Gayarween (eleventh day celebration) and Chalesswan (fortieth day celebration), they consider him true lover of the Holy Prophet ﷺ and the Auliya. One who refutes customs and innovations in the religion is considered insolent to the Holy Prophet ﷺ even if he follows the Sunnah, performs regular Zikr, has performed Bait (oath of allegiance) with true people of Allah and is God-fearing and fore bearing.

3. People of Truth.

These people are following a path of moderation. Remaining aloof of excesses and deficiency, and carrying the torch of Tauhid (oneness of Almighty Allah) in one hand and the lamp of love of the Holy Prophet ﷺ in the other, they are on their path to ultimate destination. Neither they are discourteous like the liberals nor worshippers of the graves

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like the innovators in the religion. Their case is synonymous to the following couplet: -

در کفے جام شریعت در کفے سدا ان عشق

ہر ہوسنا کے ندائے جام و سناں ناخشن

The Goblet of Shariat in one hand, anvil of passion in the other,

Every lustful person does not know how to play with this goblet and anvil.

These people have to face the opposition of liberals on one hand and the enmity of the innovators in the religion on the other hand. For the continuation and dissemination of Deen their Madaris play a vital role, and their sacrifices in the form of Tableeghi group are commendable.

4. The Sufia.

Most Khanqahs (religious abode), in the present era, have become a means of earning wealth. The successor ship is preferred on the basis of relationship and not merit. The so-called Peers lead the simpleton Muslims into the dark pit of erring. The concept of Peer-Mureed (spiritual guide-devotee) has become an ordinary affair. Such ignorant Sufia have a big contribution in gravely damaging Deen.

Just as five fingers are not equal, similarly, all Khanqahs are not bad. Even today some Khanqahs are present where perfect Auliya are busy in guiding the devotees of Tariqat

towards the path of truth. They fill the hearts with the love of Almighty Allah, dissuade them from this mean world and give them true colour of Almighty Allah. It is due to the untiring efforts and immense hard work of these people that the jolting boat of Muslim Ummah is surviving. These people are like a twinkling lamp in a dark night. It is not improbable that due to their midnight prayers the state of affairs take a turn and due to the impact of their incisive sight a great person is born who awakens the sleeping Ummah and unites them on one platform.

5. Political Ulema.

Are those people who are endeavouring exaltation of Deen while sitting in the chambers of the Government? Till recent past there were such men of distinction in this group who provided valuable guidance in religious matters on every step and obtained appreciation for insight and wisdom from everyone. Since the last few years circumstances have taken a turn and these people have disappeared, the example of (فتشئلوا و تدعب ریحکم) is true for them. Their output is as disappointing as their objectives were exalted. Since preference to personal interest is very common, therefore some out of them have fallen prey to this evil. The situation has deteriorated according to the proverb - one bad fish spoils the entire pond. Today, the word of these people carries no value. When one group out of them proffers a Shariat Bill, the other Islamic groups are in the forefront in criticising it. It

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appears that some out of them do not desire the supremacy of Shariat and Sunnah, but the supremacy of the system suggested by them. May it so happen! that they always remember the following saying of Hazrat Mujaddid Alf Sani

رحمۃ اللہ علیہ :-

"Whenever, whatever, by whom-so-ever the revival of Deen takes place, it is laudable."

The general masses are very disappointed that those boasting about the religion, themselves keep fighting over minor issues. They blame each other unnecessarily. The difference of speech and action of these people is a source of advantage in the hands of enemies of Islam. The Christians and Jews try to understand Islam by viewing the lives of such people, thus, instead of coming closer to Islam they are driven away. It is essential that these people should follow the footsteps of Salf Saleheen and the etiquettes of disagreement.

The Character of European Nations in Present Era

Today scientific development is at its climax. The European nations have attained so much maturity that they can solve their huge problems by negotiations on a table. In the recent past the issue of Hong Kong arose. One hundred years ago Britain had obtained this area from China on lease. After one hundred years the time of its return had arrived. The issue apparently appeared to be insoluble. But both countries resolved their differences by sitting across the table. This historic step of Europeans should serve as a source of

example for us. There are many common things in different schools of thoughts in Muslim Ummah. God is one, Prophet ﷺ - one, Deen -one, Quran-one, Kalima- one, Pillars of Islam- similar; Inspite of so much commonality we have been unable to unite.

By breaking the Berlin wall, European nations have proved that people can get united on the basis of race. Is it not possible that we break the wall of egoism in ourselves and get united for Almighty Allah? The European nations have attained so much materialistic development that the countries of the world are like wards for them. European Union has adopted common currency (Euro). People of European Union do not require visa for going to any other country within European Union. They have become habitual to surmount grave disagreements through mutual negotiations. May it so happen that the people of Muslim countries get united under the flag of *انما المومنون اخوة* (Muslims are brothers amongst themselves). However, our condition is deteriorating instead of improving. Instead of coming closer we are moving away from each other. In the words of a poet:

فرقہ بندی ہے کہیں اور کہیں ذاتیں ہیں
کیا زمانے میں پنپنے کی یہی باتیں ہیں

*Somewhere there are castes and somewhere sects
Are these the means to progress in the world?*

This is a proven fact that the secret agencies of European nations are a hurdle in creating solidarity and

appears that some out of them do not desire the supremacy of Shariat and Sunnah, but the supremacy of the system suggested by them. May it so happen! that they always remember the following saying of Hazrat Mujaddid Alf Sani

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understanding amongst the Muslims. We have no complaints against them as they are non-Muslims. The complaint is against own people who are playing in their hands. The scientific advancements have reduced the apparent distances so much that the world is now called a global village. We, the Muslims, should condense the distances between the hearts and should unite. If the Christians and Jews can get-together for worldly reasons, we should unite for reasons of hereafter. We should not allow mutual dissention to become Mujadilah (conflict) and Shiqaq (hostility). The ensuing paras contain some radiant principles and etiquettes of dissention.

Etiquettes of Dissention (Principles)

- It should be the endeavour of all Muslims to live together as a specimen of *رحماء بينهم* (to live with kindness and compassion).
- Indirect dissentions should remain as such, and should not become dissention of principle.
- In spite of best efforts to avoid creating dissention, if dissention occurs in a certain matter, then it should be resolved in the light of the Holy Quran and Sunnah.
- Whenever the command of Almighty Allah and the Holy Prophet ﷺ is highlighted we should immediately bow our heads, i.e. accept the command with heart and soul.
- We should always remember that the opinion of our brother can also be right just as our own opinion is right

in our own view, There can be two correct solutions at one time for a problem.

- Every Muslim should maintain a favourable view of his Muslim brother and should not have prejudice against him.
- One should stay away from egoism and sensuality and should adopt the path of abstinence and purity.
- Beware of courtesy in mutual conversation. Refrain from using aggressive words and language.
- Listen to the point of view of you brother with sincerity and attention.
- Refrain from bitterness in conversation so that the element of respect and seriousness about every ones point of view prevails.
- If at all a conversation turns bitter, one should take lead in requesting forgiveness. Everyone should learn to forgive others mistakes. Almighty Allah states:-

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ * وَاللَّهُ يُحِبُّ
الْمُحْسِنِينَ

"Those who suppress their anger, those who forgive others and Almighty Allah loves the virtuous."

- One should always keep in view the following statement of the Holy Prophet (sallalaho elaihe wassalam) :

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- Listen to the point of view of your brother with sincerity and attention.
- Refrain from bitterness in conversation so that the element of respect and seriousness about every one's point of view prevails.
- If at all a conversation turns bitter, one should take lead in requesting forgiveness. Everyone should learn to forgive others mistakes. Almighty Allah states:-

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ * وَاللَّهُ يُحِبُّ
الْمُحْسِنِينَ

"Those who suppress their anger, those who forgive others and Almighty Allah loves the virtuous."

- One should always keep in view the following statement of the Holy Prophet (sallalaho elaihe wassalam) :

صل من قطعك واعف عن من ظلمك و احسن من اساء اليك

"Establish relationship with the one who breaks away from you, forgive the one who is cruel to you, and show kindness to the one who inflicts harm to you".

- It is related in Bukhari and Muslim that the Holy Prophet ﷺ while teaching the etiquettes of dissention said :

اقرأ القرآن ما انتلفت عليه قلوبكم فاذا اختلفتم فيه فقوموا

"Recite the Holy Quran till your hearts are united.
When dissentions develop- stand up."

If we keep in view the above principles and rules, our dissentions and disagreements will be restricted to difference of opinion only. In the above Hadith, the words "till your hearts are united" are very meaningful. Thus, the survival of Muslim Ummah lies in the fact that immersed in the love of Almighty Allah; the hearts of Muslims remain united with each other. Remember, that if the hearts disintegrate you will suffer spiritual death. Before the seed of dissention gains strength, one should uproot this plant from its very roots.

ہم کسی طور بھی باہم نہیں ہونے پاتے
ایسے کھرے کہ منظم نہیں ہونے پاتے
ایک ہی پیڑ کی شاخوں پہ کھلے پھول ہیں ہم
اور تعجب ہے کہ باہم نہیں ہونے پاتے

We have failed to get united in all circumstances.

We disintegrated such that cannot get organised.

We are the flowers of branches of the same tree.

It is surprising that we cannot get united.

It is related that the Salf Saleheen said that the word Dost (friend) is made of four letters which mean the following:

D for Dard (pain)- That is, those who share others pain.

O for Wafa (faithful) - That is, those who are faithful to others throughout their life.

S for Sachaee (truthful)- That is, those who are always truthful with other.

T for Tabedari (loyal) -i.e. those who are always ready to help others.

A Hadith states that the Holy Prophet ﷺ used to often pray thus:

اللهم ارزقنا حياة الجمع و جنبنا موت التفرقة

"Oh Almighty Allah! Grant us collective life and protect us from a death of dissention / division".

Ibne Umar ؓ used to offer Namaz behind a tyrant like Hajjaj Bin Yusuf. He used to even repeat the Namaz when alone. When someone asked him the wisdom of doing so, he said, "Muslim Ummah is like a body, I do not want to break it into pieces".

Whenever Hazrat Imam Shafee رحمہ اللہ came to Koofa he used to offer three Rakahs in "Vital" with one Salam, and

صل من قطعك واعف عن من ظلمك واحسن من اساء اليك

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The honey-bees live a unified life. Man should learn a lesson from them:

زاقاق گس شہد میشود

خدا چہ لذت شیریں در افاق نہاد

Honey is produced due to the unity of Honey-bees

Almighty Allah has placed extreme deliciousness in unity

SOME VALUABLE BOOKS OF HAZRAT MAULANA PEER ZULFIQAR AHMAD NAQSHBANDI MUJADDIDI (D.B.)

BOOKS IN URDU

1. Ishq-e-Ilahi
2. Ishq-e-Rasool
3. Ba Adab Ba Naseeb
4. Maktoobat-e-Faqir
5. Hayat-e-Habib (Biography)
6. Khutbat-e-Faqir (12 Volumes)
7. Majalis-e-Faqir (5 Volumes)
8. Lahore Say Ta Khak-e-Bukhara o Samarqand
9. Quran Majeed key Adabi Israr-o-Ramooz
10. Nimaz Key Israr-o-Ramooz
11. Rahey Salamat Tumhari Nisbat
12. Haya Aur Pakdamni
13. Maut Ki Tayyary
14. Kitney Barey Hain Hausley Parwardgar Kay
15. Preshanion Ka Hall
16. Muhsaneen-e-Islam.
17. Duain Qabool Na Honey Ki Wajooohat
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